

# THE CATHOLIC SCHOOL Journal

Volume 57

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## Your Journal

### Educational Problems

Have you ever asked why, in the United States generally, we assign eight years for an elementary education? Sister Thecla in her article "Why So Long?" answers that question and tells about experiments in shortening this period.

The editor of your JOURNAL, Dr. Fitzpatrick, returned recently from Brazil where he, as a representative of the U. S. Department of State, conducted a series of conferences on education. His article (pages 177-179) presents some interesting sidelights on Education in Brazil.

### The NCEA Convention

The staff of the CATHOLIC SCHOOL JOURNAL has assembled a review of the 54th annual convention of the NCEA (pages 191-202). It would be impossible to "cover" all phases of this gigantic meeting, but we trust that we have given you a good over-all view.

### See You in September

This is the final issue of your JOURNAL for the present school year. The September issue will be another "opening of school" number.

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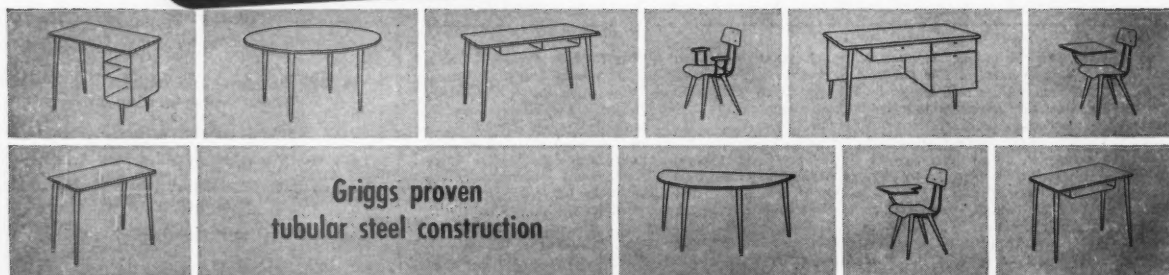
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# Some 1956 Educational Films

(Continued from May issue)

## Luther Burbank

*Young America Films.* Filmstrip, 39 frames, Eastman color, 35mm. With teacher's guide. American scientists series, No. 2.

## The Mailman

*Jam Handy Organization.* Filmstrip, 27 frames, Eastman color, 35mm. Our neighborhood helpers, No. 1.

## Making Christmas Cookies

*Jam Handy Organization.* Filmstrip, 17 frames, Eastman color, 35mm. Picture stories for reading readiness. Series 2, No. 2.

## Making Friends: Social Growth

*Jam Handy Organization.* Filmstrip, 34 frames, Eastman color, 35mm. Guidance discussion series, No. 4.

## Meat — From Range to Market: Production, Processing, and Distribution

*Encyclopaedia Britannica Films.* 11 minutes, sound, black and white, 16mm. With film guide.

## Mexico, Our Southern Neighbor

*Film Strip-of-the-Month Clubs.* Filmstrip, 40 frames, Eastman color, 35mm.

## Middle America

*Rand McNally and Society for Visual Education.* 4 filmstrips, Ansco color, 35mm.

## The Milkman

*Jam Handy Organization.* Filmstrip, 26 frames, Eastman color, 35mm. Our neighborhood helpers, No. 5.

## Musik Fur Kinder

*Neue Kulturfilmgesellschaft, Germany.* 13 minutes, sound, black and white, 35mm.

## The Neighborhood in a Girl Scout Council

*Girl Scouts of the U.S.A.* Filmstrip, 57 frames, Eastman color, 35mm. With study guide.

## The New Baby

*Jam Handy Organization.* Filmstrip, 22 frames, Eastman color, 35mm. Picture stories for reading readiness.

## Newspaper — Covering the News

*Jam Handy Organization.* Filmstrip, 37 frames, Eastman color, 35mm. Your school publications, No. 3.

## George E. Vander Beke, Ph.D.

Editorial Consultant for  
Audio-Visual Aids

## Newspaper — Editing the Copy

*Jam Handy Organization.* Filmstrip, 35 frames, Eastman color, 35mm. Your school publications, No. 4.

## Newspaper — Finding Feature Material

*Jam Handy Organization.* Filmstrip, 41 frames, Eastman color, 35mm. Your school publications, No. 2.

## Newspaper — Organizing Your Staff

*Jam Handy Organization.* Filmstrip, 40 frames, Eastman color, 35mm. Your school publications, No. 1.

## Newspaper — Planning the Layout

*Jam Handy Organization.* Filmstrip, 46 frames, Eastman color, 35mm. Your school publications, No. 5.

## Our Country's Emblem

*Coronet Instructional Films.* 10 minutes, sound, black and white, 16mm.

## Our Weather

*Encyclopaedia Britannica Films.* 11 minutes, sound, black and white, 16mm., with film guide.

## Oxidation

*Film Strip-of-the-Month Clubs.* Filmstrip, 40 frames, Eastman color, 35mm.

## The Passing Parade

*Bureau of Safety.* Filmstrip, 24 frames, Eastman color, 35mm.

## People Who Work for Our Health

*Film Strip-of-the-Month Clubs.* Filmstrip, 25 frames, Eastman color, 35mm.

## Peru

*Verde Enterprises.* Filmstrip, 41 frames, Eastman color, 35mm.

## Peter's Pet Party

*McGraw-Hill Book Co.* Made by William P. Gottlieb Co. Filmstrip, 44 frames, Eastman color, 35mm. Animal stories series.

## Picture Book Parade

*Weston Woods Studios.* 32 feet, sound, color, 16mm. *Morton Schindel.*

## Pioneer Boy of the Midwest

*Coronet Instructional Films.* 13 minutes, sound, black and white, 16mm.

## Pioneer Community of the Midwest

*Coronet Instructional Films.* 13 minutes, sound, black and white, 16mm.

## Playing Good Music — The String Quartet

*Encyclopaedia Britannica Films.* 14 minutes, sound, black and white, 16mm., film guide.

## Plurals and Possessives

*Charles Scribner's Sons.* Filmstrip, 33 frames, Eastman color, 35mm. English at work, Course 1.

## The Policeman

*Jam Handy Organization.* Filmstrip, 26 frames, Eastman color, 35mm. Our neighborhood helpers, No. 2.

## Presidential Conventions and Candidates

*New York Times Co.* Filmstrip, 55 frames, black and white, 35mm. Filmstrip on current affairs, May, 1956.

## The President's Cabinet

*Film Strip-of-the-Month Clubs.* Filmstrip, 41 frames, Eastman color, 35mm.

## Principles of Chemistry, No. 8:

### Electron Theory, Parts 1-2

*Visual Sciences.* Filmstrip, 2 filmstrips, black and white, 35mm.

## Punctuation

*Charles Scribner's Sons.* Filmstrip, 29 frames, Eastman color, 35mm. English at work, Course 1.

## Quotations: The Compound Sentence

*Charles Scribner's Sons.* Filmstrip, 28 frames, Eastman color, 35mm. English at work, Course 1.

## The Rain Forest

*Life.* Made by Colortech Films. Filmstrip, 77 frames, Eastman color, 35mm. The world we live in, No. 11. *Time, Inc.*

## Randy Takes Care of His Dog

*McGraw-Hill Book Co.* Made by William P. Gottlieb Co. Filmstrip, 40 frames, Eastman color, 35mm. Animal stories series.

## The Right Verb

*Charles Scribner's Sons.* Filmstrip, 32

(Continued on page 6A)

## Audio-Visual Aids

(Continued from page 5A)

frames, color, 35mm., Eastman color. English at work, Course 1.

### The Rise of Nations in Europe

*Coronet Instructional Films.* 13 minutes, sound, black and white, 16mm.

### Roger Williams

*Young America Films.* Filmstrip, 44 frames, Eastman color, 35mm., with teacher's guides. American leaders series, No. 6.

### Safe and Sure With Electricity

*Film Strip-of-the-Month Clubs.* Filmstrip, 41 frames, Eastman color, 35mm.

### The Salk Vaccine

*Film Strip-of-the-Month Clubs.* Filmstrip, 40 frames, Ansco color, 35mm.

### Samuel Finley Breese Morse

*Young America Films.* Filmstrip, 42 frames, Eastman color, 35mm., with teacher's guide. American scientists series, No. 51.

### Seeds Grow Into Plants

*Coronet Instructional Films.* 10 minutes, sound, black and white, 16mm.

### Sentence Fragments

*Charles Scribner's Sons.* Filmstrip, 32 frames, Eastman color, 35mm. English at work, Course 1.

### Shopping for Groceries

*Jam Handy Organization.* Filmstrip, 21 frames, Eastman Color, 35mm. Picture stories for reading readiness. Ser. 2, No. 5.

### Simple Machines Make Work Easier

*Film Strip-of-the-Month Clubs.* Filmstrip, 41 frames, Eastman color, 35mm.

### The Simple Sentence: More Diagramming

*Charles Scribner's Sons.* Filmstrip, 29 frames, Eastman color, 35mm. English at work, Course 1.

### Sir Francis Drake's Life and Voyages

*Plymouth Productions.* Released by *Coronet Films.* 14 minutes, sound, black and white, 16mm. *Brandon Films, Inc.*

### The Starry Universe

*Life.* Made by *Colortech Films.* Filmstrip, 79 frames, Eastman color, 35mm. The world we live in, No. 13. *Time, Inc.*

### Stone Soup

*Weston Woods Studios.* 11 minutes, sound, black and white, 16mm. Picture book parade. *Morton Schindel.*

### Stories for Young Ears

*Du Kane Corp.* Filmstrip, 6 filmstrips, black and white, 35mm., and disc.

### The Story About Ping

*Weston Woods Studios.* 10 minutes, sound, color, 16mm. Picture book parade. *Morton Schindel.*

### The Story of Alexander Graham Bell

*Film Strip-of-the-Month Clubs.* Filmstrip, 41 frames, Eastman color, 35mm.

### The Story of American Painting

*Yale University Press Film Service.* Filmstrip, 40 frames, black and white, 35mm. The pageant of America filmstrips.

### The Story of American Sport

*Yale University Press Film Service.* Filmstrip, 40 frames, black and white, 35mm. The pageant of America filmstrips.

### The Story of Fire

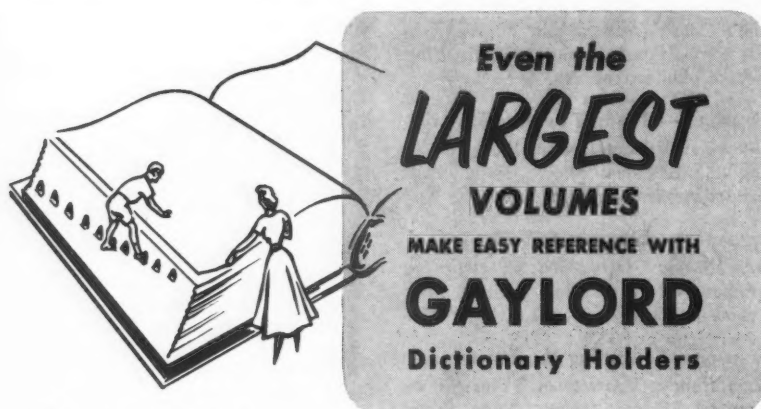
*Film Strip-of-the-Month Clubs.* Filmstrip, 25 frames, Ansco color, 35mm.

### Susan B. Anthony

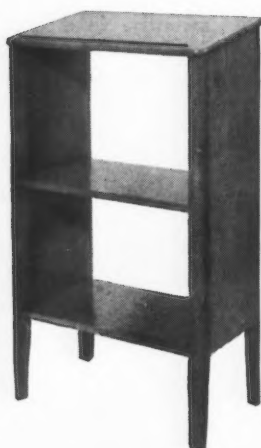
*Young America Films.* Filmstrip, 39 frames, Eastman color, 35mm. with teacher's guide. American leaders series, No. 2.

### The Sweet Porridge

*Marjii Calvillo.* Made by *Jam Handy*  
(Continued on page 8A)



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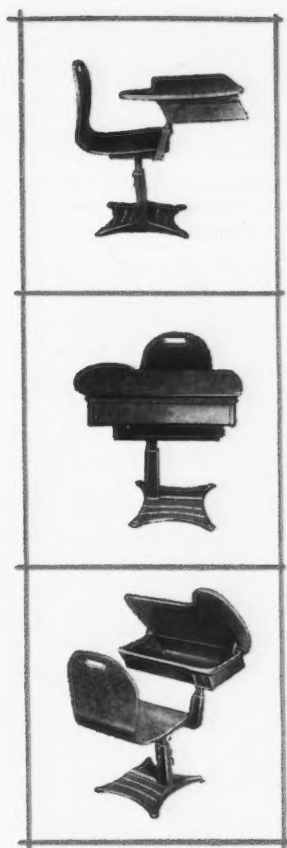
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## Audio-Visual Aids

(Continued from page 6A)

**Organization.** Filmstrip, 32 frames, Eastman color, 35mm. Old tales for young folks, No. 4.

### Synonyms, Antonyms, Homonyms, Heteronyms

**Young America Films.** Filmstrip, 53 frames, Eastman color, 35mm. Word study series.

### A Tale of the Fiords: A Story to See and Hear

**Aktiebolaget Svensk Filmindustri.** Stockholm. Released in the U. S. by *Encyclopaedia Britannica Films*. 12 minutes, sound, black and white, 16mm., with film guide.

### Thomas Alva Edison

**Young America Films.** Filmstrip, 52 frames, Eastman color, 35mm., with teacher's guide. American scientists series, No. 3.

### Thomas Jefferson

**Young America Films.** Filmstrip, 47 frames, Eastman color, 35mm., with teacher's guide. American leaders series, No. 4.

### The Three Bears

**Marjii Calvillo.** Made by *Jam Handy Organization*. Filmstrip, 38 frames, Eastman color, 35mm. Old tales for young folks, No. 1.

### The Three Billy Goats (The Three Billy Goats Gruff)

**Marjii Calvillo.** Made by *Jam Handy Organization*. Filmstrip, 33 frames, color, 35mm. Old tales for young folks, No. 2.

### The Three Little Pigs

**Marjii Calvillo.** Made by *Jam Handy Organization*. Filmstrip, 40 frames, Eastman color, 35mm. Old tales for young folks, No. 6.

### The Three Little Pigs: Background for Reading and Expression

**Coronet Instructional Films.** 10 minutes, sound, black and white, 16mm.

### The Three Spinners

**Marjii Calvillo.** Made by *Jam Handy Organization*. Filmstrip, 37 frames, Eastman color, 35mm. Old tales for young folks, No. 3.

### Tony's Pony

**McGraw-Hill Book Co.** Made by *William P. Gottlieb Co.* Filmstrip, 43 frames, Eastman color, 35 mm. Animal series stories.

### Tuberculosis

**Encyclopaedia Britannica Films.** 10 minutes, sound, black and white, 16mm. With film guide.

### A Typical Garden Spider

**Plymouth Productions.** Released by *Coronet Films*. 9 minutes, sound, black and white, 16mm. *Brandon Films, Inc.*

### United States Expansion: Florida

**Coronet Instructional Films.** 13 minutes, sound, black and white, 16mm.

### United States Expansion: Texas and the Far Southwest

**Coronet Instructional Films.** 14 minutes, sound, black and white, 16mm.

### United States Expansion: The Oregon Country

**Coronet Instructional Films.** 13 minutes, sound, black and white, 16mm.

### Unusual Word Origins

**Young America Films.** Filmstrip, 46 frames, Eastman color, 35mm. Word study series.

### Using Your Time and Ability: Mental Growth

**Jam Handy Organization.** Filmstrip, 36 frames, Eastman color, 35mm. Guidance discussion series, No. 3.

(To be concluded)



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☐ Early American Civilizations (Mayan, Aztec, Incan)

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## Why So Long?

Many leading educators have maintained that the length of time required for an education can and should be shortened. In 1872, President Eliot of Harvard contended that eight years was too long for elementary school. That was at the time when this innovation in educational procedure was first being introduced. All other nations in America and Europe have had only six years for elementary education from time immemorial. The very eight-year plan we have now was only an emergency measure at its inception, an attempt to do something for the people who did not have secondary schools in those pioneer days. It would help make up for the numerous absences prevalent in those early schools. Surely those who first suggested it would be astonished if they could know that today, after nearly 75 years, it is still being followed!

The *N.C.E.A. Bulletin* for 1909 contains an article by Father Thomas E. Shields advocating shortening the elementary school year. The 1913 *Bulletin*, *N.C.E.A.*, contains a protest in similar vein by Father Francis W. Howard. In 1924, Father William F. Cunningham asked again for a more speedy termination of elementary school, and advocated a reorganization of the curriculum. In 1942, the issue was discussed at length, and Msgr. Clarence E. Elwell subsequently established an accelerated plan in the Cleveland Diocese.

### The Seven-Year Program

Some have advocated shortening the time for all the children. We wrote to Kansas City, Missouri, and received a most encouraging reply from Sister Agnes Gonzaga, C.S.J., diocesan supervisor of Catholic schools in Kansas City. They have used a seven-year program for all their students for 75 years. "What are the ad-

### Sister M. Thecla, I.H.M.

St. Raymond's School  
Detroit, Mich.

vantages you have found?" we asked. "Capable students begin higher studies one year earlier. There is a greater child-holding power in high school. Professional people begin their vocation one year sooner," she wrote. In his address to the NCEA, April 15, 1952, Most Rev. Edwin V. O'Hara, Bishop of Kansas City, said regarding the plan, "Kansas City pupils are at no disadvantage. Ninety-five per cent enter high school and get one year of college before entering military service." The Kansas City course of study indicated that the school day was lengthened to five and one half hours; social studies, history, and science were introduced one year earlier, omitting none; spelling omitted Grade 8 book; religion, English, and arithmetic kept the books in the usual grade, but condensed two books into one year in sixth or seventh grade. The program is excellent, and has given commendable results for three quarters of a century.<sup>1</sup>

### A Two-Way Program

Msgr. Clarence E. Elwell of Cleveland favors the regular eight-grade program for most of the children, with "skip grades" for gifted students. This would provide the usual length of time for the average and slow students—indeed, the very slow might repeat a grade or two, and prolong the elementary education to as much as ten years, while the capable ones might

complete it in seven or in six years. Several members of the research group upon whose findings we have based this discussion, have had the good fortune to teach in Cleveland schools, and to use the plan. In many ways it seems to us the best answer. It has been carefully planned, and precautions have been taken to secure the best education for every child, and that is an achievement in our large classes in parochial schools! The day has not been lengthened, and very little has been omitted from the content, and then only in subjects that are thoroughly taught in high school. The special feature of the plan is the provision of "skip grades." All the material usually taught in first grade is still taught there, with the addition of the placement of "0" in number meaning from grade-two arithmetic. Teachers identify the gifted pupils early, and keep them working up to capacity. There is no other work added to grade one.

In grade two, all follow the same subject matter. Higher decade addition with bridging (carrying) is taught, and at least the gifted are expected to learn it. In grade three, during the last six weeks the two-place multiplier and the concept of short and long division are taught. Full mastery of these need not be achieved because they are thoroughly reviewed in the beginning of grade five.

Grade four is the skip grade. The fast learners or better students skip this grade, and the others take it: its material is a thoroughgoing review of all the material taught in the first three grades. This provides for the needs of the average and especially the slow learners. The more capable ones are not frustrated by all this review of material they already know, because they are now in grade five, taking new material with students who have had the thorough review and are now

<sup>1</sup>A recent decision has been made to revert to the eight-year plan. It is not clear on what grounds the decision was made.

ready for it. The average and slow fourth graders are glad to have the review. "School is fun this year," they say, because they can master the work; they do not realize that it is a review, because the texts are all new and different. They develop new leaders, children who might never have learned to lead if the natural leaders had remained with them. Perhaps the ones who stay in grade four are benefited more than the accelerates! There is no stigma of failure, but there is the advantage of a full year of relearning the material they did not fully comprehend when it was first taught to them. The last part of the year is devoted to skills of fifth grade, so that this grade does not seem too hard when they meet it. The gifted children who come into their group in grade five are a year younger, so there is not the frustration they earlier experienced from being obviously "slow." However, experience has shown, surprisingly enough, that the accelerated pupils fit

better into group one (the more advanced group) in grade five than they do in group two (the slower ones, who need more coaching).

In grade five, long division is thoroughly re-taught. The accelerated students learn it, and the regular students become adept at this very difficult part of their education. In grade six, at the end of the year, percentage is introduced from the seventh-grade content. Grade seven is again a review-preview year as grade four, with all its advantages repeated. Some students who skipped grade four will also skip grade seven, while others will skip only grade four or grade seven. Grade eight reviews percentage as it always does, thus teaching it to the accelerated students and strengthening it for the others.

In the upper grades, geography is taught from the *Social Geography Series* by Branom, Bedier, Ganey, Grades four and seven take the whole world; grades five and six, one hemisphere each. History is

divided into one part for each grade, and in each grade a thorough review of the grades taught before is given during September and October. As history is also taught in high school, any gaps that might be left are filled in there. Religion books are written with an arrangement similar to the geography series.

There are safeguards for those accelerating. Only students with 125 I.Q. are ordinarily eligible for skipping both grades. Standard tests are given to all the students in grades three and six, near the end of the year, and only those showing achievement readiness for fifth or eighth grade are eligible for acceleration; and only those students who, in the opinion of the pastor, principal, parents, and teachers, are emotionally mature. Furthermore, students must be accelerated in groups, not singly; and any student who requests it, is placed back in his former group, without delay or disgrace: he tried to do an unusually difficult thing, and it is not surprising if he found it hard. Msgr. Elwell tells us in a letter dated July 5, 1955, that in 1954-55, 70 schools accelerated 515 pupils. Of these, 19 asked to be returned to their former classes, and were.

Cleveland has been following this plan for ten years; there was also a five-year test period, when it was followed in a few test schools. Msgr. Elwell considers its chief advantages to be: "It saves bright pupils from dry rot; salvages best minds; and gives the next best group a chance to become leaders. There is no social maladjustment in group accelerates."

Msgr. Elwell extends these opportunities into high school. There is never any difference between the accelerates and those who did not speed up: all opportunities are open to all the students in the grade where they are. Usually, indeed, the teachers do not even know who accelerated and who did not, unless attention is called to it by the child or parent. In high school, any who can take a heavier schedule (five units plus religion), are free to do so. Extra units of credit are given, such as Latin I through the subjunctive with an A grade, or algebra through quadratics with an A, receive one and one fourth credits instead of one. A student might work a combination of these, and complete high school in three years. The North Central Association approved these two measures. "For students planning to enter the professions, these means will keep the gate of hope open. It would be wrong for us to deny the opportunity in view of the vast evidence proving the beneficial results of acceleration as against the unproved, or really disproved hearsay objec-



— J. Maloney, in the Brooklyn Tablet



tions to it." (Msgr. Elwell, Memo to Principals, May 5, 1952.)

The chief hindrances to complete success in this plan are human ones: teachers and principals fear to try it. There is abundant publicity for it in the *Universe Bulletin* (diocesan paper for Cleveland), and twice recently Msgr. Elwell has devoted his television program, "Inside the Catholic Schools," to explain the plan and to feature students who were at some time accelerated. But poor old human nature dies with difficulty, and in spite of all, there are some teachers and/or principals who fear to use it. If the instrument is to become wholly successful in Cleveland and, we hope in the whole United States, all schools must follow it wholeheartedly. All must be uniform in following the safeguards, too; it would be disastrous to accelerate a student who was immature emotionally, or one who lacked the native intelligence quotient, or one who had not proved on a reliable test that he had mastered all the skills he would need in the new, difficult grade. It must be consistently followed once it is inaugurated: there must not be one period when it is done, and another when it is discontinued. Msgr. Elwell and Archbishop Hoban have done the rest of our country a great service in working out a good plan for this kind of acceleration, and for proving that it works to great advantage.

#### Problems in Acceleration

There are several practical problems to be considered in initiating an acceleration program. Some of them are probably due in part, at least, to an emotional approach on the part of the adults opposing the idea. Many people to whom we have spoken were so convinced *a priori* that "it would not work," that they were unwilling to consider the rational motives for advancing superior students.

Teachers in general, perhaps most teachers, do not favor such a program. They fear maladjustment if younger students are placed with older ones. Some, these contend, will tend to become conceited and vain; others will be unable to cope with older ones socially; they will not be able to compete with their classmates in sports. Other teachers fear there will be gaps in knowledge if certain grades are skipped, and maintain that accelerated pupils may do well in an easy secondary course, but not in a college-preparatory one.

Probably the best way to convince these teachers will be to show the results of successful accelerates in places where acceleration has been the practice. It would seem that requiring greater effort and



We Pledge Allegiance

— Luoma Photos, Weirton, W. Va.

achievement at an early age would tend to reduce, not increase, conceit and vanity. Some sociologists have noted that the very bright child often prefers to play with older children because his thinking and reasoning is more acceptable to them. Perhaps there would be gaps in knowledge if the child were accelerated at random, but a carefully prepared program such as that used in Cleveland, or the one outlined in this paper, would obviate such a possibility.

Parents, too, sometimes object to a program of acceleration. Some think that superior children "do not turn out well" and so do not want their children to be rated as superior to the extent that they advance faster than other children. They do not want their children treated differently from the children of their friends and neighbors. Some, especially in the lower economic group, resent their children "knowing more than their parents" do. Again,

some parents do not want their children asking for adult privileges at an early age, as they might if their classmates, older than themselves, already enjoyed them. Parents might object to a sixteen-year-old son or daughter going away to college.

Perhaps a good way to manage these problems would be to tell such parents about gifted children who did turn out well, especially stressing advantages they had, such as acceleration or special training. If the acceleration is publicly known to be open to anyone who qualifies, it would take on the appearance of winning an award instead of being an exception. Regarding privileges, we feel that if the student is as advanced as his classmates, he might well be allowed the same privileges. Being a certain number of years of age, it seems to us, is of less importance than being a dependably mature person. Sixteen years is young to leave home to attend college, but often it is not necessary

to leave home. Even in smaller cities there are junior colleges, and in Cleveland, for instance, two years of college are offered in the high school building.

### Acceleration in College

We think it would be wise to begin the idea of acceleration at a high level. First, the colleges might permit capable students to complete their work in less time by carrying heavier schedules and/or by giving more credit for excellent work. The college might allow the high schools to send younger students to them, thus encouraging the high schools to permit capable students to obtain sufficient units to graduate in three years instead of the traditional four. This would prepare the way for high schools to accept younger students from the elementary schools, and ensure a smooth-running program for these superior students.

### Our Present Retardation

Let's look at the other side of the picture: there are very real problems which are the result, in part at least, of our present-day educational system. One is the very late date at which a professional person is ready to support himself. This is particularly true of doctors, lawyers, and other specialists who require extended training. Few men want to wait until their twenty-fifth year or later to marry and establish a home and begin their real life-work of raising a family. If the elementary school were six years, and high school and/or college each three years instead of four, they would be ready to do so at 21, which is a much more reasonable age. Our research has indicated that much content now attempted in the elementary school could well be deferred to high school, where it is already being taught anyway. Priests who have had experience guiding these 24 and 25-year-old students assure us that there is much temptation for men who must still be treated as children because they are not yet self-supporting and married. Some men do not finish their education because they prefer to be virtuous, and find that a choice must be made. The few who manage both leave the Church with a very meager number of Catholic professional personnel. If the time were shortened, no such choice would be needed. We might have many more men finishing their studies, and proving a great boon to the Church and its members.

It is notorious that many students in college waste much time and energy that might well be spent on their work if there were any incentive, such as shortening the time. Some of these probably acquired the

## THE CHILDREN'S GUEST

Little faces held surprise  
When they saw within Thine eyes  
Not the color of the skies  
But the Light of Paradise.

Children of a later race  
Denied the vision of Thy face  
Hasten to prepare a place  
And enjoy a greater grace.

These are far more richly blest  
Who within each little breast  
Now can welcome Thee as Guest,  
Jesus in the Eucharist.

— Felix Frost

habit of wasting time in grade school, where all must sit until the last slowest member of the class has learned the content or procedure before a new one may be taught. Being lock-stepped in these patterns for twelve or sixteen years does not fully utilize the powers of these gifted men. A challenge, with some tangible reward for full output of effort, would tend to develop finer, stronger character.

The element of expense seems to be one dear to the heart of many people. Here the plan is advantageous. It has been estimated that one year in an elementary school costs the parish approximately \$300 per student. Accelerating students might then save money, which could well be applied to higher learning.

The committee has worked for three years gathering data from current magazines, practical experience, and observation where we could, and from statements from schools that have done any experimenting with it in recent years. Some members of

the research group feel that we ought to have a seven- or six-year plan for all students. The whole group finds that acceleration would be a very good thing, because it would utilize human capacity more fully, permit more men to become professionals with less moral risk and financial hardship, and would do away with the emergency makeshift originated seventy-odd years ago to cope with pioneer limitations. In this modern, efficient civilization we now enjoy, there is no reason that would justify continuing the eight-year elementary system, particularly in view of our modern secondary schools' splendid curriculum providing both college preparatory and vocational programs.<sup>2</sup>

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<sup>2</sup>The members of the Research Group, besides the author, are Sisters M. Constantia (Mt. Morris, Mich.), Cyprian (Akron, Ohio), Eustasia (Marygrove College, Detroit), Lucille (Miami, Fla.), Margaret Marie (Harbor Beach, Mich.), Paulinas (Dearborn, Mich.), Rose Marie (Grosse Pointe Woods, Mich.), all members of the Sisters, Servants of the Immaculate Heart of Mary (Monroe, Mich.)

## THE WORLD NEEDS PRIESTS

**Editor's Note:** The following summary of the distribution of priests in the world is reprinted from *The Rattler*, student newspaper of St. Mary's University, San Antonio, Texas, March 1, 1957.

One of the most pressing needs of the world today is an increase of priestly vocations.

Today, there are 393,925 priests for the approximately 2,650,000,000 souls in the world. This means that there is about one priest for every 1300 Catholics in the world.

Switzerland is the leading country with one priest for every 440 Catholics while Guatemala is at the bottom with only one priest for every 18,400 Catholics. In the United States, there is one priest for every 530 Catholics; Canada has a priest for every 560, and Mexico has one priest for every 5080 Catholics.

The fact that both priests and Catholics are unevenly distributed throughout the world discloses a major difficulty. Latin America accounts for 34 per cent of the world's Catholic population, yet it has only 8 per cent of the world's priests.

Nicaragua, which has a Catholic population of about one million people has only eight seminarians or one out of every 125,000 Catholics. The United States has one seminarian for every 3840 Catholics; France has a seminarian for every 1330 Catholics while Canada has one for every 2840 Catholics.

To care for the pressing needs of the Church, the Pope has asked all Catholics and especially members of the Apostleship of Prayer to pray and work for the promotion of vocations to the priesthood.

# A North American Confers with Brazilian Educators

**Edward A. Fitzpatrick, Ph.D.**

Editor of the Catholic School Journal

I was sent to Brazil for a period of four months as an educational specialist by the United States Department of State. There was no specific assignment, though the services that might be most useful would be in the field of public administration or in education, particularly public education. There was no preliminary orientation and no specific instruction.

## **Brazilian Interest in the English Language**

After an experience in Germany where a leading administrator of the American program was without any knowledge of German, I felt that in such cases a knowledge of the language of the country visited was essential. I had no knowledge of Portuguese, and I was surprised at the success of the mission. A surprising number of Brazilians read English but are a little less confident in oral speech. They want to hear English spoken, but many who do have considerable knowledge of English want their understanding confirmed by an interpreter.

## **Brazilian Educational Leadership Alert, Informed, Self-Critical**

Perhaps you want a word, too, about the people I met, largely educators. They were sensitive, receptive, and graciously hospitable. They knew much about American education, and many of them had been in the United States on grants. The educational leadership of Brazil in the Ministry of Education and Culture is exceptionally keen, intelligent, informed. They knew much about European as well as American education, and they were constructively critical toward their own situation. The attitude of some of our American visitors was unfortunate. In my own case, I told them that I came to Brazil to make available to them American educational experience in the areas of their own problems as they defined them. I had no ready-made solutions for the desperately human problems of education, nor any perfect plans. We had plenty of pressing problems in American education, and a healthy spirit of self-criticism was widespread. This created a very receptive attitude as against the "Babbit" attitude which they had at times suffered.

## **Two Preliminary Assignments**

Upon arrival in Rio, I was met by the assistant cultural attaché (Mr. Fred Dickens) and by my son, Colonel Francis Fitzpatrick, who facilitated greatly the things incidental to arrival. I was asked almost immediately to visit "The American School" and then made a report to the Directors which was not enthusiastic. I spoke also to the Parent-Teacher Association of the school. The American School is a private school to provide training for the children of the embassy staff, of the officials of American companies, and some Brazilians. The Directors are planning to ask the U. S. A. for more than \$300,000 from the wheat funds.

The second week I was made available to the point-4 program, but the model schools on which they were working were "top secret," apparently. The well-established vocational training pro-

<sup>1</sup>Their term for some American visitors.



Elementary teachers from all parts of Brazil at the Regional Center of Educational Research at Sao Paulo. The interpreter is the assistant director of the center, Jules Martin, a Ph.D., from Michigan State University.

gram was fully explained, and the man charged with guidance submitted the statement he was preparing.

## **The Brazilian Educators Make a Plan**

I had a letter from Dr. Nannetti of the Pan American Union to Dr. Anisio Texeira, the head of the Institute of Pedagogical Studies of the Ministry of Education. The latter is the little (in size only, but great in power) dynamo of Brazilian education. He decided almost immediately that he wanted me to be assigned to the "Brazilian Center of Educational Research" and sent me over immediately to Dr. J. Roberto Moreira, its director. Both Moreira and Texeira, or as they are called in Brazil, Dr. Anisio and Dr. Roberto, are graduates (Ph.D.) of American universities, well informed on most aspects of American education. Moreira is the quieter of the two, with great poise and solid judgment. I talked over with Texeira what might be done and the program which was approved by Moreira was immediately set up to give 10 seminars on American educational experience to the staff of the Brazilian Center of Educational Research and some local educational administrators and university representatives. Two representatives of UNESCO, a Dutchman and an Englishman, Professor Horton an American visiting professor at the University of Brazil, and some members of the embassy staff attended some of the seminars. Dr. Moreira presided at the meetings, and Dr. Texeira attended seven of the seminars, in spite of the extraordinary range of his duties and obligations. The topics of the seminars as worked out by Dr. Moreira, and myself were:

1. What Is Education?
2. The Social Interpretation of Education
3. Organization, Finance, and Administration — a Philosophical View
4. The Locality as Central Fact in American Education
5. The School System and the City
6. The State in the Educational Administration of the U. S.
7. The Federal Government and Education
8. Catholic Education in the United States
9. Relation of Public and Private Education



#### 10. Educational Administration as a Career

In connection with the third seminar, I included the material that was originally planned for No. 10 and then added a new tenth seminar: The Search for Moral and Spiritual Values in Public Education.

#### Plan Includes Discussion of Brazilian Problems

It was agreed in advance that at least a full hour of discussion, in which the Brazilian problems would be presented, would follow each presentation; and, in order to facilitate questions, an interpreter was available for those who wished to ask the questions in Portuguese. The discussions were frank, lively, and interesting, and showed that the audience followed fairly closely the presentation which was made in English.

#### Brazilian Educators Direct the Program

It was the judgment of Drs. Teixeira and Moreira that I should



School inspectors who attended lectures, Jan. 15-17, 1957, at Belo Horizonte, Brazil.

visit the principal cities of the country and the regional centers of educational research and present such of the problems as these centers requested. And what nearly flabbergasted the cultural officers of the Embassy was that the Brazilians desired to pay my air travel expense, and did. This resulted in trips to Sao Paulo, Belo Horizonte, and Porto Alegre.

#### Success of the Mission in Rio de Janeiro

The result of the seminars at the Brazilian Center of Education Research in Rio de Janeiro is best summarized in the letter which its Director, Dr. J. Roberto Moreira, sent to me at the conclusion of the seminars:

Dear Dr. Fitzpatrick,

We would like to thank you for your contribution to our educational work in Brazil.

Because of the importance of the subject of your seminars and the interest which they aroused among those present and because of the difficulty which many of our people feel in connection with the English language, it would please us greatly if you would develop the material into a small book. This will enable us to do what we should like to do, to distribute extensively your helpful interpretation of American Education among the educators in Brazil.

Your draft could be written in English, which we would translate, publish, and circulate very widely in Brazil, without cost to the government of the U. S. A.

Cordially yours,

J. ROBERTO MOREIRA  
Director

#### The Sao Paulo Meetings

Under the direction and sponsorship of the national center of educational research and of Dr. Moreira, I visited Sao Paulo—the so-called Chicago of Brazil—and found the Paulista gracious and hospitable. The program in Sao Paulo was arranged by the Brazilians in the Regional Center of Educational Research (Dr.



Speakers' Table. Lectures of the Institute of Education, Belo Horizonte.

Ferdinand Azevedo in charge and Joel Martins assistant director). I spoke impromptu to two groups of elementary school teachers on the "Importance of the Classroom Teacher and her Opportunity," and on the teaching of reading. I spoke to the hundred or more high school teachers of English in the state of Sao Paulo and other educators invited to the Union Cultural Brazil Estados Unidos—the binational center, on the "Teacher of Literature." This cultural union is run by two Americans, Ph.D.'s from Stanford and Princeton, but the organization is otherwise completely Brazilian and is supported by local funds. The head of the institution wrote the Cultural Officer, Dr. Terrett, at the Embassy in Rio as follows:

It is a real pleasure to report that, on January 9, Dr. Fitzpatrick delivered a very impressive talk to a group of more than one hundred teachers attending the Uniao's Fifteenth Annual Seminar for Teachers of English. At the very beginning, Dr. Fitzpatrick captured the attention of his audience and, although much of what he had to say was beyond their reading experience, he held their attention until the very end. There was an inspirational quality to the lecture that pleased many of our teacher-students.

We wish we could be privileged to hear more lecturers of Dr. Fitzpatrick's caliber.

Enclosed is an unsolicited letter addressed to Dr. Fitzpatrick. I think it expresses what the majority of our teacher-students would say had they written.

The letter was from Valois Scoretcci of the Centro Intercambio Cultural "Pres. Roosevelt" Barretos. This is the enthusiastic unsolicited letter:

I was deeply impressed with your lecture at the Uniao Cultural yesterday. I feel that we share the same ideals, viz., teaching.

You have a tremendous power to capture an audience's attention without getting them tired. You sort of hypnotize them with your words. The problems that you spoke of are the same that we face here in Brazil. Literature isn't being taught the way it should be. That is the reason why people just hate when someone mentions literature. The course of literature in high schools has led students through other paths. Instead of making them love it, they make them hate it. They teach only a bunch of facts without any value, at all.

I think that you have to stand up and cry out loud in this world of chaos and direct us to the real path of understanding and enjoying literature, for the younger generation has a different concept of literature.

I'm deeply grateful to you for your touching and wonderful lecture and I want to tell you that I'd be very glad if you could come up to Barretos and deliver a lecture there where many youngsters could profit from it.

#### Visit to the Catholic University at Sao Paulo

We addressed, too, some of the faculty members of the Pontificia Universidade Catolica de Sao Paulo (Faculty of Philosophy, Science, and Letters "Sedes Sapientiae") and some local educators. The Visit to Sao Paulo was concluded with a long "give-and-take" conference with the intelligent and informed Director of Elementary Education of the State Secretary of Education's office.

#### Enthusiastic Response at Belo Horizonte

Belo Horizonte, the home of President Kubitschek, the capital of the State of Minas Gerais, is one of the rapidly growing cities of Brazil, with great new buildings and centers, and a new University City. The Secretary of Education for the State is Dr. Renault, a former Minister of Education and Culture of the



Country, well acquainted with American education, speaking English perfectly and planning locally great things in education for the State. I concluded the rather enthusiastic meetings in Belo Horizonte by a long conference with him, in which he expressed the hope that I might return to aid him in a basic legislative reconstruction of the school system of the State. This meeting as well as the others in Belo Horizonte was arranged by Dr. Mario Cassasanta, the director of the Regional Center of Educational Research. Dr. Cassasanta arranged and presided over the meetings of about 200 school inspectors at which I gave two seminars on the "Nature of Education" and "Catholic Education." These were concluded on successive days by long periods of active and intelligent questioning.

The third lecture in the series on "Local Government and Education in the U. S. A." was abandoned in order to give opportunity for more than three hours of questioning. Dr. Raul d'Eça, the American Public Affairs Officer, much respected by the Brazilians, did an admirable job in interpreting. The publicity, to use the language of the Embassy, was "fabulous." Daily the newspapers carried double headings in large type, extending over four columns of space. Some of it is shown in the accompanying mountage.

I spoke also on the "Nature of the University" and "University Life in the U. S. A." to the Thomas Jefferson Association, made up of Brazilians who are graduates of American professional schools and some invited guests. I also spoke here to the high school teachers of English on the "Teaching of Literature." At the end of the talks to the inspectors of schools, some of the male inspectors came up and gave me the "Abraço,"<sup>2</sup> which was the spirit of the meetings and the symbol of the wholehearted acceptance by the workers in the Research Center, the Secretary of Education's staff, and the teachers, inspectors, and American educated Brazilian professional men.

The story of Belo Horizonte can be concluded in no better way than to quote the report of the Public Affairs Officer at Belo Horizonte to the Cultural Officer at the Embassy in Rio. After listing the appearances in Belo Horizonte he continues:

According to all the information available Dr. Fitzpatrick's visit to this city was eminently successful. His lectures at the Institute de Educacao made a very deep and lasting impression. It is understood that, as a consequence, the Secretary of Education of Minas Gerais is interested in having Dr. Fitzpatrick return to Belo Horizonte next year for a stay of a few months as Advisor to the Centro Regional de Pesquisas Educacionais.

It is the considered opinion of the Public Affairs Officer at this Post that Dr. Fitzpatrick's visit to this city has done a great deal to enhance our prestige among local educators. His pleasing personality and lofty ideals endeared him to everyone who came into contact with him.

### More Enthusiasm at Porte Alegre

A visit also was made to Porte Alegre, capital of Rio Grande do Sul, the southernmost state of Brazil, with large groups of Germans and Italians settled there. I was told that I was to spend my time in individual conferences with various educational authorities, but upon arrival at the airport an enthusiastic group of about twenty persons received me and gave me a formal communication, arranging my time in Porte Alegre. This program I gladly accepted and it proved very satisfying to me, and I trust helpful to Porte Alegre. I was under the very competent direction in Porte Alegre of Dr. (Mrs.) Eloah Ribeiro Kunz, the head of the Regional Center of Educational Research, which works in the closest co-operation with the Secretary of Education of the State. For three days in a row I conducted seminars for a distinguished group of educators from the Regional Center itself, the Secretary of Education's office, the Cultural Union of Brazil and United States (the binational center under Brazilian

auspices), inspectors of schools, and representatives from the universities. The subjects of the seminars were: "The Nature of Education," "The Social Interpretation of Education," and "Catholic Education in the United States." These were followed as usual by active discussions centering around the questions of the audience. A special conference was held with the staff of the Regional Center of Educational Research on their investigation of primary reading and a preparation of a primer. An interesting exhibit was a page of a Portuguese primer with about 35 words on a page, 16 of which were new. They had some Ginn & Co. readers and I supplied some copies of the Scott Foresman series. I had, too, an extended conference with the very alert Secretary of Education and some of his assistants. There, as elsewhere, the visit was a very pleasing and satisfying experience.

### Secret of Success of Such Missions: Active Brazilian Co-operation and Sponsorship

The only reason this mission was so successful was the sponsorship by the Brazilian educational authorities, national and local, their active interest and co-operation, their friendliness, "simpatica," and genuine interest in American education and Americans, and their appreciation of a disinterested, objective, and human presentation of our experience, which they understood. This view is confirmed by the views of the cultural affairs officers at the Embassy, whose own self-effacing co-operation greatly facilitated the program. Mr. Dickens writes:

I don't recall any other visit quite so successful and so well handled by the Brazilians. I was particularly happy with the results of his tour, as I believe he did much in the educational field to further our program.



The newspapers at Belo Horizonte reported Dr. Fitzpatrick's lectures under large headlines.

<sup>2</sup>A form of social greeting indicating strong personal approval and acceptance.

# CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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## CURRICULUM RESEARCH IN CLASSROOMS

An interesting heading announces the publication of the 1957 yearbook of the Association for Supervision and Curriculum Development (ASCD), a department of the NEA. The official announcement is: "Curriculum Experts Urge That Research Studies Be Conducted in Classrooms, Not Remote Laboratories." The yearbook is entitled: *Research for Curriculum Development*.

We are told in the announcement that "research about the curriculum has been carried on in this country for more than 50 years. But research directly into the process of curriculum improvement is fairly new and until recently, has been somewhat haphazard." In fact, the recent research into curriculum improvement is given a new name "action research." Dr. Arthur W. Foshay of

Ohio State University, chairman of the Yearbook Committee, says that "action research offers the hope that the curriculum can be improved on the basis of evidence, instead of being merely changed through committee opinion, central office edict, or legislation."

For many years we have emphasized the fact that the classroom is the scene of the formal educational process and the teacher is the stimulating agent. We emphasized it in a series of seminars to teachers in Brazil, South America. We were glad to read about the new emphasis or new insight:

"The teacher knows (or can know) the subtleties of a particular classroom as no one else can. The teacher is in an unequalled position to subject proposed improvements to realistic tests. The teacher knows better than anyone else what needs improving at the point of operation. The teacher is the best judge of experimental findings.

"Most important . . . the teacher is the one person in a position to put findings to use. If we really want to change the curriculum for the better, it is necessary that the researcher be in the classroom, where the changes must ultimately be brought about. The movement to involve teachers as co-operating researchers . . . brings the researcher to the classroom, where he should have been all the time."

We are glad to reinforce this point of view by quoting its statement a couple years ago in my *Philosophy of Education* (p. 253): "WHAT HAPPENS TO INDIVIDUAL IN CLASSROOM IS ACTUAL CURRICULUM

"Of the many authorities helping to determine the curriculum, what the teacher does in the classroom is the really significant thing — no matter what may be printed in beautiful pamphlets. There are, however, several ways to view the school curriculum. It may be conceived as the printed 'course of study,' 'syllabus,' or 'manual,' as prescribed by the principal administrative educational authority, whether of state, county, or city, or school, or in any stage as it passes down from one to the other of these authorities. It may even be conceived as the legislative acts more or less in detail, as enacted by the legislature and approved by the governor and, perhaps interpreted by the courts. The curriculum may be conceived also as the educational material actually presented by the teacher. Or finally, it may be conceived as the actual achievement of the individual student. It will

be admitted immediately that in the school the effective curriculum is that which is transformed into the individual experience of the individual. The most significant factor in the process outside of the individual himself is not the superintendent or the principal or the supervisor but the teacher."

— E. A. F.

## TUITION GRANTS TO LAY FACULTY DEPENDENTS

Now that so many lay teachers are being employed in Catholic high schools and colleges, it is suggested, as was done at New York University, that beginning with the next academic year or semester, full remission of tuition fees in the undergraduate colleges will be granted. A more generous grant might be made where a secondary school is associated with the college; tuition charges there would be waived too. The need is greater at this level because the lay teacher will be very likely in the lower salary level at this stage of his career. With a number of colleges such grants have been characteristic of their policy for many years. It is part of the college tradition.

Why should not the same policy apply in secondary schools? — E. A. F.

## SUMMER AND TEMPTATION

It would be a good thing to recall annually at this time the statement of the Sacred Congregation of the Council on summer time as a period of temptation endangering Christian virtue and human modesty. The Council's letter reads:

"Everyone knows that, during the summer months particularly, things are seen here and there which are certain to prove offensive to anyone who has retained some respect and regard for Christian virtue and human modesty. On the beaches, in summer resorts, almost everywhere, on the streets of cities and towns, in private and public places, and, indeed, often even in buildings dedicated to God, an unworthy and indecent mode of dress has prevailed. . . . Add to this fact that newspapers, magazines, and every kind of publication blatantly publicize all the evil happenings in public and private life. Motion pictures, also well attended as they are, present their attractions in such glowing light that not only weak and unwary youth but even the adult is swayed by their evil allurements."

# Higher Education in 1956-57

## With Special Reference to Catholic Higher Education

The following tables giving the enrollment facts regarding Catholic higher educational institutions are taken from a report on all higher institutions (academic year 1956-57) published by the United States Office of Education. The statistics of Catholic institutions need separate analysis, but we should note as background the general tendencies in all the higher institutions of learning.

These principal tendencies may be summarized as follows:

1. This is the fifth consecutive year the total and first-year enrollment in higher institutions of learning has increased. The increase in total enrollment since 1951 was 39.2 per cent and 53.2 per cent in first-time enrollment.

2. The tendency to increase is indicated by two tendencies: (a) the increasing number of high school graduates, and (b) the increasing proportion of high school graduates who go to college.

3. There were almost 3 million (2,946,985) students enrolled in courses counted toward degrees and there were 1,019,122 new students taking these courses.

4. The attendance of women has increased steadily except for a brief period around 1950, and at a more rapid pace than men so that there were registered 1,019,122. The number of men was 1,927,987.

5. A greater proportion of the students are enrolled in publicly controlled institutions (57.1 per cent) than in privately controlled institutions (42.9). The comparative figures in 1947 were 49.3 and 50.7 per cent.

6. A larger proportion of the students are entering the publicly controlled (53.2 per cent) than the privately controlled (46.8) institutions. In 1947 these figures were respectively 46.8 and 53.2.

7. In 1956, generally, the percentage increases of men and women were greater in the 37 publicly controlled than in the 61 private institutions attended predominantly by Negroes.

8. A final interesting statistic about the general situation is the list of the ten largest institutions:

1. University of California  
(all campuses) 40,788

### Edward A. Fitzpatrick

2. University of Minnesota (all campuses)	36,303
3. New York University	31,203
4. City College of New York	28,178
5. State University of New York (all campuses)	27,566
6. Columbia University	26,966
7. University of Illinois	26,471
8. University of Michigan	25,153
9. University of Wisconsin (all campuses)	24,442
10. Ohio State University	22,470

### The Catholic Schools in 1956-57

The situation of Catholic higher institutions of learning as indicated by these statistics is given below. In interpreting these figures we must beware of thinking that all the students in Catholic colleges and universities are Catholics, or, if we had the statistics, that all the teachers are Catholics. The head of the University of Notre Dame made an interesting revelation in 1952, contrary to statistics published by the college and university department of NCEA, that the enrollment in his school included about 500 non-Catholic students.

1. The number of students in Catholic colleges and universities is impressive. There was a total of more than 255,600 enrolled at the beginning of the academic year 1956-57 of which a little less than 159,000 were men, and a little less than 97,000 were women.

2. Apparently the Pope's statement on coeducation in the *Encyclical on Christian Education* is not applicable on the college level. There are, for example, more than 26,000 women enrolled in Jesuit institutions. St. Louis has more than 3500 and Boston, Loyola of Chicago, Detroit, St. Peters, Fordham, and Marquette have

more than 2000 women students. Holy Cross was the only Jesuit college without women students, and no new women students entered Santa Clara to increase its 35 nor Loyola of Los Angeles, nor Fairfield University in Connecticut. The figures for Wheeling College were not available.

3. The 10 Benedictine colleges furnish a contrast. Of the 4691 students, 4498 are men and 193 are women. In six of the colleges there are no women; in one there are 28 women students, and in the two others there are respectively 2 and 4 women students, the 2 entering this year and 3 of the 4 in the other institutions entering this year. Only one college has a substantial number of women. St. Anselm College in Manchester, N. H., has 159 women students.

4. An interesting fact in connection with the women's colleges is that a number of them are admitting a few men. The reasons are not immediately available for this exceptional practice.

5. The largest Catholic institutions of higher education in the United States are:

1. Marquette University  
Jesuit 9750
2. University of Detroit  
Jesuit 9624
3. St. Louis University  
Jesuit 9577
4. Fordham University  
Jesuit 8625
5. St. John's University  
Vincentian 8443
6. De Paul University  
Vincentian 7926
7. Loyola University  
Jesuit 7591
8. Boston University  
Jesuit 7480
9. University of Notre Dame  
Holy Cross 6013
10. Georgetown University  
Jesuit 5621
11. University of Dayton  
Brothers of Mary 5225

Two institutions have more than 4000 students: Duquesne and Villa Nova; and the Catholic University of America has 3554 students.

**[Enrollment statistics on the following two pages]**



# Enrollment in Catholic Colleges and Universities, 1956

State & Institution	All Students			First-time Students		
	Total	Men	Women	Total	Men	Women
<b>ALABAMA</b>						
Sacred Heart J.C.	61		61	39		39
St. Bernard Col.	325	297	28	171	147	24
Spring Hill Col.	1164	883	281	335	257	78
<b>CALIFORNIA</b>						
Col. of the Holy Names	477	3	474	163		163
Col. of Notre Dame	386		386	89		89
Dominican Col.	409	7	402	106		106
Immaculate Heart Col.	1026	30	996	226	7	219
Loyola Univ. of L.A.	1684	1560	124	279		48
Marymount Col.	150		150	48		48
Mount St. Marys Col.	678		678	155		155
St. John's Col.	138	138		31	31	
St. Marys Col. of Calif.	489	489		162	162	
St. Patricks Sem.	232	232		50	50	
San Francisco Col. Women	492		492	149		149
Univ. of San Francisco	3623	2801	822	832	662	170
Univ. of Santa Clara	1404	1369	35	371	371	
<b>COLORADO</b>						
Loretto Heights Col.	573		573	215		215
Regis Col.	883	780	103	272	251	21
<b>CONNECTICUT</b>						
Albertus Magnus Col.	291		291	94		94
Anshurst Col.	117		117	43		43
Fairfield Univ.	1191	976	215	226	226	
St. Basil's Col.	20	20		4	4	
St. Joseph Col.	454		454	118		118
St. Marys Sem.	91	91		25	25	
St. Thomas Sem.	114	114		62	62	
<b>FLORIDA</b>						
Barry Col.	628	40	588	197		197
<b>ILLINOIS</b>						
Barat Col. of Sacred Heart	238		238	73		73
Col. of St. Francis	472		472	190		190
DePaul Univ.	7926	4983	2943	1356	723	633
Lewis Col. Sci. & Techn.	464	381	83	188	174	14
Loyola Univ.	7591	4875	2716	827	650	177
Mallinkrodt Col.	35		35	18		18
Maryknoll Sem.	245	245		76	76	
Mundelein Col.	916		916	296		296
Quincy Col.	629	404	225	212	104	108
Rosary Col.	776	5	771	224		224
St. Bede Col.	70	68	2	32	30	2
St. Mary of the Lake Sem.	392	392		90	90	
St. Procopius Col.	245	245		90	90	
St. Xavier Col.	739	17	722	279	279	
Springfield J.C.	468	310	158	240	138	102
<b>INDIANA</b>						
Ancilla Domini Col.	30		30	10		10
St. Benedicts Col.	136		136	16		16
St. Francis Col.	198		198	58		58
St. Josephs Col.	836	829	7	300	299	1
St. Mary of the Woods Col.	395		395	182		182
St. Marys Col.	942		942	336		336
St. Meinrad Sem.	411	411		84	84	
Univ. of Notre Dame	6013	5980	33	1515	1515	
<b>IOWA</b>						
Briar Cliff Col.	294		294	111		111
Clarke Col.	632		632	226		226
Loras Col.	1269	1266	3	479	479	
Marycrest Col.	567	10	557	169	169	
Mount Mercy J.C.	241		241	92		92
Mount St. Clare J.C.	167		167	83		83
St. Ambrose Col.	1437	1051	386	456	344	112
<b>KANSAS</b>						
Donnelly Col.	352	185	167	207	106	101
Marymount Col.	436		436	151	1	150
Mount St. Scholastica Col.	411	2	409	184		184
Sacred Heart Col.	94	1	93	29		29
St. Benedicts Col.	608	608		218	218	
St. Mary Col.	661	29	632	199	1	198
St. Mary of the Plains Col.	91	26	65	45	4	41
Ursuline Col. of Paola	88	10	78	20		20
<b>KENTUCKY</b>						
Bellarmino Col.	886	833	53	323	295	28
Nazareth Col.	856	11	845	212	212	
St. Catharine J.C.	140	11	129	57	5	52
Ursuline Col.	396		396	115		115
Villa Madonna Col.	865	444	421	184	117	67
<b>LOUISIANA</b>						
Acad. of the Holy Angels	90		90	14		14
Loyola Univ.	2486	1666	820	734	434	300
Notre Dame Sem.	83	83		79		79
St. Marys Dominican Col.	357	487	357	212	92	120
Xavier Univ.	1062		575			
<b>MAINE</b>						
La Mennais Col. Inc.	67	63	4	12	12	
St. Josephs Col.	181	8	173	42		42
<b>MARYLAND</b>						
Col. of Notre Dame of Md.	548		548	108		108
Loyola Col.	1372	1159	213	302	261	41
Mount St. Agnes Col.	254		254	77		77
Mount St. Marys Col.	632	632		197		197
St. Joseph Col.	313		313	97		97
St. Marys Sem. & Univ.	685	685		67	67	
Woodstock Col.	261	261		17		17
Xaverian Col.	25	25				
<b>MASSACHUSETTS</b>						
Anna Maria Col. for Women	239		239	76		76
Assumption Col.	284	224	60	94	85	9
Boston Col.	7480	5142	2338	1926	1292	634
Col. of the Holy Cross	1824	1824		503	503	
Col. of Our Lady of Elms	485	22	463	116		116
Emmanuel Col.	663		663	201		201
Marlbank Col.	1488	984	504	595	388	207
Newton Col. Sacred Heart	326	1	325	113		113
Regis Col.	609		609	180		180
St. Johns Sem.	610	610		56	56	
Stonehill Col.	375	293	82	108	84	24
<b>MICHIGAN</b>						
Aquinas Col.	936	367	569	235	102	133
Duns Scotus Col.	267	57	267	9		64
Madonna Col.	816		816	264		264
Marygrove Col.	816		816	118		118
Mercy Col.	432		432	160		160
Nazareth Col.	454		454	24		24
Sacred Heart Sem.	197	197		26	26	
St. Josephs Sem.	47	47		96	96	
Siena Heights Col.	539		539	1376	1376	
Univ. of Detroit	9624	7481	2143	1942	566	
<b>MINNESOTA</b>						
Col. of St. Benedict	342		342	166		166
Col. of St. Catherine	1724	9	1715	446		446
Col. of St. Scholastica	435		435	167		167
Col. of St. Teresa	678	6	672	198		198
Col. of St. Thomas	1470	1470		460	460	
St. Johns Univ.	1010	1010		340	340	
St. Marys Col.	679		679	229		229
St. Paul Sem.	350	350				
<b>MISSOURI</b>						
Col. St. Teresa	475		475	90		90
Conception Sem.	167	167		48	48	
Kenrick Sem.	181	181		46		46
Rockhurst Col.	1350	1222	128	365	319	
St. Louis Prep. Sem.	103	103		54	54	
St. Louis Univ.	9577	5661	3716	1612	892	920
<b>MONTANA</b>						
Carroll Col.	658	384	274	209	135	74
Col. of Great Falls	603	346	257	171	112	59
<b>NEBRASKA</b>						
Col. of St. Mary	256		256	98		98
Univ. of Nebraska	2788	1993	795	556	349	207
Duchesne Col.	233		233	93		93
<b>NEW HAMPSHIRE</b>						
Mount St. Mary Col.	175		175	56		56
Rivier Col.	412	10	402	62		62
St. Anselms Col.	835	676	159	287	208	79
<b>NEW JERSEY</b>						
Assumption J.C.	41		41	21		21
Caldwell Col. for Women	224		224	84		84
Col. of St. Elizabeth	484		484	140		140
Don Bosco Col.	83	83		29	29	
Georgian Court Col.	251		251	67		67
Immaculate Conception J.C.	43		43	16		16
Immaculate Conception Sem.	263	263		9		9
Mother of the Savior Sem.	22	22		16		16
St. Josephs Col.	36	36		476	476	
St. Peters Col.	1795	1757	38	1012	800	212
Seton Hall Univ.	8786	6169	2617	12		12
Villa Walsh J.C.	20		20			
<b>NEW MEXICO</b>						
Col. St. Joseph Rio Grande	369	271	98	77	57	20
St. Michaels Col.	441	399	42	163	153	30
<b>NEW YORK</b>						
Bellarmino Col.	37	37		15	15	
Canisius Col.	2101	1638	463	609	419	190
Cath. Col. Immac. Concep.	197	197		54	54	
Catherines McAuley J.C.	90		90	16		16
Col. of Mount St. Vincent	802		802	140		140
Col. of New Rochelle	837		837	258		258
Col. of St. Rose	963	46	917	156		156
Divine Word Sem.	60	60		27		27
Dominican J.C. of Blauvelt	64		64	12		12
D Youville Col.	546		546	157		157
Epiphany Apostolic Col.	38	38		23	23	



State & Institution	All Students			First-time Students		
	Total	Men	Women	Total	Men	Women
Eymard Prep. Sem.	12	12		6	6	
Fordham Univ.	8625	5979	2646	1126	994	132
Good Counsel Col.	304		304	88		88
Holy Cross Prep.Sem.	39	39		20	20	
Iona Col.	2335	2335		425		
La Salle Sem.	23	23		14	14	
Le Moyne Col.	1207	772	435	356	205	151
Manhattan Col.	2765	2765		672		
Manhattan Col. Sac. H.	619	17	602	181		181
Marian Col.	174	174		34	34	
Maryknoll Sem.	180	180				
Maryknoll Teachers Col.	182		182	30		30
Marymount Col.	1031		1031	261		261
Mater Christi Sem.	35	35		29	29	
Mercy J.C.	53		53	10	10	
Molloy Cath. Col. for Women	86		86	45	45	
Mount St. Joseph Tchrs.Col.	291		291	30	30	
Mount St. Mary Col.	43		43	16	16	
Nazareth Col.	638		638	142		142
Niagara Univ.	1371	1150	221	258	208	50
Notre Dame Col. Staten Is.	227		227	56		56
Our Lady Hope Mission Sem.	29	29		13	13	
Rosary Hill Col.	379		379	151		151
St. Bernardine of Siena	1522	1436	86	362	343	19
St. Bernards Sem. & Col.	132		132	51		51
St. Bonaventure Univ.	1762	1484	278	342	13	13
St. Francis Col.	760	688	72	136	136	
St. John Fisher Col. Inc.	444	444		140	140	
St. Johns Univ.	8443	5907	2536	1599	1062	537
St. Josephs Col. for Women	372		372	115		115
St. Josephs Sem. & Col.	308	308		40	40	
St. Josephs Seraphic Sem.	82	82		33	33	
St. Thomas Aquinas Col.	152		152	43		43
NORTH CAROLINA						
Belmont-Abbey Col.	407	407		143	143	
Sacred Heart J.C.	204		204	91		91
OHIO						
Col. Mt. St. Joseph on Ohio	497		497	180		180
Col. of St. Mary of Springs	414		414	82	82	
John Carroll Univ.	3205	2886	319	672	50	50
John Wayne Col.	634		634	204	204	
Notre Dame Col.	350		350	103	103	
Our Lady of Cinn.Col.	708		708	230	230	
St. John Col. of Cleveland	865		865	278	278	
Univ. of Dayton	5225	4169	1056	1453	1176	277
Ursuline Col.	245		245	101	101	
Xavier Univ.	3672	3087	585	750	583	167
OKLAHOMA						
Benedictine Heights Col.	170	72	98	59	20	39
St. Gregorys Col.	66	66		26	26	
OREGON						
Marylhurst Col.	550		550	178		178
Mount Angel Sem.	98	98		30	30	
Mount Angel Womens Col.	91		91	25	25	
Univ. of Portland	1214	865	349	367	247	120
PENNSYLVANIA						
Chestnut Hill Col.	608		608	153		153
Duquesne Univ.	4275	2636	1639	710	519	191
Garrison Col.	3140	1340	1800	339	339	
Immaculate Col.	723		723	247		247
La Salle Col.	3520	3520		915	915	
Mary Immaculate Sem.	67	67				
Marywood Col.	1018		1018	230	230	
Mercyhurst Col.	393		393	110	110	
Mount Aloysius J.C.	122		122	68	68	
Mount Mercy Col.	882		882	147		147
Rosemont Col.	431		431	144	144	
St. Charles Borromeo Sem.	546	546		78	78	
St. Fidelis Col. & Sem.	51	51		11	11	
St. Francis Col.	830	708	122	303	240	63
St. Josephs Col.	2803	2221	582	888	678	210
St. Vincent Col.	881	881		276	276	
Seton Hill Col.	571	7	564	163	163	
Univ. of Scranton	1930	1851	79	616	565	51
Villa Maria Col.	334		334	109	109	
Villanova Univ.	4509	3472	1037	1313	1097	216
RHODE ISLAND						
Catholic Teachers Col.	245		245	25		25
Providence Col.	2254	1981	273	769	638	131
Salve Regina Col.	322	15	307	99		99
SOUTH DAKOTA						
Mount Marty Col.	246		246	109		109
Presentation J.C.	211		211	171	171	
TENNESSEE						
Christian Brothers Col.	449	449		194	194	
Siena Col.	234	20	214	45	4	41
TEXAS						
De Mazenod Scholasticate	73	73		17	17	

State & Institution	All Students			First-time Students		
	Total	Men	Women	Total	Men	Women
Incarinate Word Col.	720	7	713	167		167
Our Lady of the Lake Col.	508	56	452	111	1	110
Our Lady of Victory Col.	25		25	11		11
Sacred Heart Domin. Col.	368		368	95		95
St. Edwards Univ.	114	252	62	97	65	32
St. Marys Univ.	1971	1856	115	355	316	39
Univ. of St. Thomas	328	168	160	143	66	77
UTAH						
Col. St. Mary of the Wasatch	63		63	23		23
VERMONT						
St. Michaels Col.	742	703	39	227	227	
Trinity Col.	194		194	67		67
VIRGINIA						
Marymount J.C.	225		225	126		126
WASHINGTON						
Gonzaga Univ.	1641	1134	507	461	262	199
Holy Names Col.	265		265	77		77
St. Edwards Sem.	138	138		10	10	
St. Martins Col.	244	240	4	81	78	3
Seattle Univ.	3119	1936	1183	720	355	365
WISCONSIN						
Alverno Col.	782	7	775	255		255
Cardinal Stritch Col.	246		246	69		69
Dominican Col.	204	47	157	64	24	40
Edgewood Col. Sacred Heart	233		233	101		101
Holy Family Col.	158		158	56		56
Marian Col.	316	10	306	99		99
Marquette Univ.	9750	6917	2833	1672	1087	585
Mount Mary Col.	905		905	283		283
St. Francis Col.	45	45		20	20	
St. Francis Sem.	332		332	69	69	
St. Lawrence Sem.	49	49		31	31	
St. Norbert Col.	964	757	207	265	241	24
Salvatorian Sem.	46	46		25	25	
Viterbo Col.	279		279	141		141
DISTRICT OF COLUMBIA						
Catholic Univ. of America	3554	2289	1265	300	211	89
Dunbarton Col. Holy Cross	235		235	82		82
Georgetown Univ.	5621	5016	605	744	637	107
Georgetown Visitation J.C.	166		166	63		63
Immaculate J.C.	135		135	68		68
Trinity Col.	513		513	149		149

#### JESUIT COLLEGES IN THE UNITED STATES

Institution	All Students			First-time Students		
	Total	Men	Women	Total	Men	Women
Spring Hill, Spring Hill, Ala.	1164	883	281	335	257	78
Loyola, Los Angeles, Calif.	1684	1560	124	279	279	
San Francisco, San Francisco	3623	2801	822	832	662	170
Santa Clara, Santa Clara, Calif.	1404	1369	35	371	371	
Regis, Denver, Colo.	883	780	103	272	251	21
Fairfield, Fairfield, Conn.	1191	976	215	226	226	
Loyola, Chicago, Ill.	7591	4875	2716	827	650	177
Loyola, New Orleans, La.	2486	1666	820	734	434	300
Loyola, Baltimore, Md.	1372	1159	213	302	261	41
Boston, Chestnut Hill, Mass.	7480	5142	2338	1926	1292	634
Holy Cross, Worcester, Mass.	1824	1824		503	503	
Detroit, Detroit, Mich.	9624	7481	2143	1942	1378	566
Rockhurst, Kansas City, Mo.	1350	1222	128	365	319	46
St. Louis, St. Louis, Mo.	9577	5861	3716	1812	892	920
Creighton, Omaha, Nebr.	2788	1993	795	556	499	207
St. Peters, Jersey City, N.J.	1795	1757	38	495	476	19
Canisius, Buffalo, N.Y.	2101	1638	463	609	419	190
Fordham, New York, N.Y.	8625	5979	2646	1126	994	132
Le Moyne, Syracuse, N.Y.	1207	772	435	356	205	151
John Carroll, Cleveland, Ohio	3205	2886	319	672	622	50
Xavier, Cincinnati, Ohio	3672	3087	585	750	583	167
St. Joseph, Philadelphia, Penn.	2803	2221	582	888	678	210
Scranton, Scranton, Pa.	1930	1851	79	616	565	51
Gonzaga, Spokane, Wash.	1641	1134	507	461	262	199
Seattle, Seattle, Wash.	3119	1936	1183	720	355	365
Georgetown, Washington, D.C.	5621	5016	605	744	637	107
Marquette, Milwaukee, Wis.	9750	6917	2833	1672	1087	585

#### BENEDICTINE COLLEGES IN THE UNITED STATES

Institution	All Students			First-time Students		
	Total	Men	Women	Total	Men	Women
St. Bernard, St. Bernard, Ala.	325	297	28	171	147	24
St. Procopius, Lisle, Ill.	245	245		90	90	
St. Bada, Peru, Ill.	70	68	2	32	30	2
St. Benedict's, Atchison, Kans.	608	608		218	218	
St. Johns, Collegeville, Minn.	1010	1010		340	340	
St. Anselms, Manchester, N.H.	835	676	159	287	280	79
Belmont Abbey, Belmont, N.C.	407	407		143	143	
St. Gregorys, Shawnee, Okla.	66	66		26	26	
St. Vincent, Latrobe, Penn.	881	881		276	276	
St. Martins, Olympia, Wash.	244	240	4	81	78	3

**Editor's Note.** The enrollment figures presented in these tables were taken from "Opening Enrollment in Higher Educational Institutions: Fall 1956" (Circular No. 496, Jan. 1957, U. S. Dept. of Health, Education, and Welfare).

## Teaching Extreme Unction in High School

In these days, when slaughter on our highways and crashes in the air are daily occurrences, teaching the sacrament of extreme unction takes on a new importance—even an urgency. This is not to claim that the majority of our high school students are expected to encounter a violent death in the near future—although that is no longer a remote possibility. But their daily lives may easily bring them in contact with a relative or friend whose death is imminent from accident or heart attack. In such a case how frequently the sacrament of the dying is put off for fear of alarming the sick person because either he himself or his friends do not understand its many benefits and consolations. So, when we teach our teen-agers the new ritual for extreme unction, we are not only preparing them for their own eventual death but we are also giving them a “selling job” to make this sacrament better known and even desired by those who need it.

### Face the Difficulties

Endeavoring to impart to young people a real appreciation for this generally unappreciated sacrament is not an easy assignment. They don't want even to think about death, since they are all agog for life's commencement—and the sacrament of matrimony. Then, of course, there is that natural fear, which the Gothic and puritanical strains in our culture have carefully cultivated. But the spirit of the new ritual is far removed from those feelings conjured up by modern echoes of the *Doomsday Book* or even the *Dies Irae*. For there is in the last anointing no suggestion of that terrible assize where an all-holy God subjects a helpless soul to ruthless scrutiny. Can't we then relegate to the sacrament of penance some inculcating of that necessary fear of judgment, so as to make the sacrament of extreme unction more attractive to the young?

In an adolescent's psychology there are two other obstacles that make him reluctant to face the thought of death. First is his dread of loneliness, his shrinking from even the thought of something he

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St. Scholastica High School  
Chicago 45, Ill.

must face all by himself. Second is his fear of being inadequate to meet a given situation and his consequent impulse to seek refuge in escapism. He doesn't want to think about that judgment seat where he will be the defendant with no attorney to plead his cause.

The Church in her new ritual for extreme unction has admirably met both these difficulties. For the prayers seem specifically intended to fortify a soul against that inevitable fear of loneliness in the last hour. Have you noticed how the Church not only assumes the presence of relatives and friends, but she even provides them with an incentive to be there in order to share in the blessings invoked upon those who assist? The priest has this special prayer just for them:

Let us pray and beg our Lord Jesus Christ to bless with His own blessing this house and all who live in it. . . . May He rescue them from all dread and bewilderment and keep them . . . safe and sound.

Having thus provided for the comforting bodily presence of friends, the ritual next assures the dying person about the coming of God's

holy angel from heaven to watch over, cherish, protect, be with, and defend all who live in the house.

### Calls on Angels and Saints

But even this is not enough to supply a send-off committee of well-wishers with potent prayers for a safe journey into eternity. In the *Confiteor* the sick person himself, if he is able, next calls upon the whole celestial court, which is within speaking distance and intensely concerned. Amid all this concourse can any Christian fear having to meet death entirely “on his own,” provided only he has a living faith in the efficacy of prayer?

As to that second great fear of youth—the dread of having to face a plight without the required qualifications—how convincingly the ritual reminds us of the wondrous effects wrought by extreme unc-

tion. First of all, there is the sacramental sign of oil, which, applied to the bodily senses, heals and strengthens the soul. Also suggested by the anointing is, as Father Reinhold says, the signing “of a poor sinner . . . to be king . . . in Christ and to enter His glory.”<sup>1</sup> For that same sinner is now a royal member of God's household, and consequently he too can cry “Abba, Father” to the King of kings.

### Our Divine Physician

Would it not also help our youth if we were to present the sacramental action as Karl Adam does where he says: “At the sick bed Jesus (Himself) stands by us under the veils of the grace-giving sacrament . . . as the physician of soul and body”?<sup>2</sup> Though the ritual expresses this truth in the form of a petition, may we not strive to inculcate a vivid realization that the presence and power of Christ are really there under the material signs? For instance, we may with the eyes of our faith actually hear the Lord Himself commanding the evil one to depart when the priest reads this prayer:

May any power that the devil has over you be utterly destroyed as I place my hands on you . . .

Or again, cannot our faith enable us to see Christ in person acting through His minister and placing His own healing hands on the sick person's wounded senses while He restores health of soul?

May the Lord forgive you whatever wrong you have done by the use of your sight . . . of your hearing . . . (even) by the use of your power to walk.

To strengthen our faith in the Savior's presence the new ritual has inserted, just before the anointing, the gospel episode wherein the power of Christ reached out even beyond His visible presence to heal the centurion's servant. Surely the Church must have meant for us too the Lord's encomium on those who “have not seen me and yet have believed.” Therefore, with our belief thus fortified in the marvelous reality of Christ's active presence behind the sacramental veil, we may accept the following prayer more as a statement of fact than a petition.

<sup>1</sup>Liturgical Week, 1941, p. 141.

<sup>2</sup>Karl Adam, *Spirit of Catholicism*, p. 20.

... Eternal God, who by pouring the grace of Thy blessing into the bodies of the sick, dost watch with all-embracing care over Thy creatures ... free Thy servant from sickness ... raise him by Thy right hand ... (and) protect him by Thy might.

What greater comfort could youth have than to know beforehand that by the power of this sacrament "for the period of the crisis and peril Christ enters into a special relationship with His member ... so that he may hold his ground and triumph over the obstacles standing in the way"?<sup>3</sup> No wonder this last anointing has been called "the sacramental sign of the grace of final perseverance."<sup>4</sup> Should then a Christian have any fear of hopeless inadequacy for this meeting with the all-holy God, when extreme unction has been called "the great sacrament of perfection"?<sup>5</sup> That is to say, its normal effect is to take away every vestige of sin, thus making possible a soul's immediate admittance to the beatific vision.

So much for the negative aspect of youth's fears. But there is in young people a positive potentiality on which we should do well to capitalize — namely, the longing of any boy or girl for union with the person he loves. How marvelously does the ritual offer the fulfillment of this desire.

On the twelfth Sunday after Pentecost the Church shows us the parable-in-action of the Good Samaritan, no other than Christ Himself. He in the Redeeming Sacrifice comes to our sin-wounded souls and pours into them the oil of His sacramental grace and the invigorating wine of His divine life. This parable is also a vivid picture of His personal ministrations to the dying Christian in the last rites of the Church, where Christ not only stands behind the sacramental veils in the anointing but also, through Viaticum, enters into a real flesh-and-blood union binding the soul to Himself even as the engrafted branch is vitally integrated into the vine.

### The Lamb of God

Moreover, there are in these last prayers, and especially in the Apostolic Blessing, marked overtones of something else of greatest import. I mean the many reminders of that atoning Sacrifice through which the dying Christian has gone down with Christ into His mystical death of Calvary and risen with Him to a deathless life. So, when the ritual proclaims the *Lamb of God*, it should encourage the Christian to remember that he has often been a co-victim with that *Lamb* in the great Sacrifice of atonement. This is why

the new ritual can confidently assert that through this

... holy banquet ... the memory of His Passion is renewed in such a way that

the Body of our Lord Jesus Christ may be a lasting remedy of the body and soul.

Thus fortified, can any Catholic doubt that now more than ever he possesses, in the words of Guardini, "a (supernatural) life that will outlive death and that already reaches into eternity"?<sup>6</sup> For Christ Himself once declared that such a one even now "is in possession of eternal life, and is not liable to judgment. On the contrary, he has once for all passed out of the realm of death into that of life."<sup>7</sup>

Of course, all this is not easy to "sell" to teen-agers with one eye on commence-

ment and the other on the football field or the next date. But we should be wise to borrow some of modern advertising's technique — i.e., we should study, so as to capitalize on, the fears and desires of a prospective buyer. For there is enough left of the Yankee trader in even this generation of Americans to make it recognize a "good bargain." And what better bargain can we offer our youth today than an assurance that Christ Himself will be there to help them through that last entrance examination to the great commencement of their eternity?

<sup>6</sup>Guardini, *The Lord*, p. 135.

<sup>7</sup>John 5:24 (Kleist translation). All quotations from the new ritual are taken from *Collectio Rituum* (in Latin and English) published by The Bruce Publishing Company.

## A News Commentary Panel

### Sister M. Emmanuel, P.B.V.M.

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Mitchell, S. Dak.

We wanted an interesting, brief and comprehensive method for treating world affairs once a week in our American history class of 36 juniors.

First, I chose the panelists arbitrarily — two boys and a girl who had shown interest in spontaneous discussion of history in the making, but students also capable of careful organization of ideas and materials. I asked them their opinion of the project, with the understanding that good performance was to mean "extra credit." They liked the prospect.

Second, these three students were exempted from regular class work for half an hour during class the day before the news discussion. At this time, they met in a room conveniently near and unoccupied, to organize their materials. These materials were the *Time* magazine for the week, the news sections of the Sunday *Minneapolis Tribune*, our own daily newspaper, the *Mitchell Daily Republic*, the current information and question sheets of the *World Affairs Program*, and sundry other sources. One of the panel was appointed chairman for the week.

Third, on the day of the panel, the

three took chairs facing the class. According to the chairman's direction, each presented news items concerning the national and international scene. Sometimes they delivered the items in rapid-fire sequence; sometimes they followed a question and answer plan. The more variation from week to week, the better. At intervals, the chairman asked for discussion or questions from the floor. The teacher noted individual participation for "extra credit" if the contributions so merited.

Fourth, at the end of the first 20-minute panel, students were asked to evaluate the procedure in writing.

Fifth, one suggestion given was to add a guest panelist from the class each week, which suggestion was adopted. Guests were selected on the basis of contribution to the preceding discussion.

The program has now become a matter of course, and class participation progresses with each week. The National Guards question was a "show stopper," since some of the boys are members of the Guard, and personally resented the draft-dodging implication. These boys gained visibly in status with the class as this extracurricular affiliation became publicized.

We feel that the weekly news panel has not only whetted the interest of the better informed, but also has provoked in the less enthusiastic a suspicion that history in the making is worth their concern. It is also a weekly challenge to the teacher and the panel members.

<sup>8</sup>Scheeben, *Mysteries of Christianity*, p. 577.

<sup>9</sup>Liturgical Week, 1941, p. 141.

<sup>10</sup>Ibid., p. 138.



# Spiritual Motivations for a Confraternity Teacher

The most important factor in the success or failure of the program of the Confraternity of Christian Doctrine is the teacher. We admit that "visitors" are important to bring students to our classes. We admit that good facilities, well equipped classrooms, good texts, and colorful charts are a tremendous help. We admit that a planned course, a well-prepared syllabus, and a daily lesson plan are very useful. Yet in the final analysis, it is the teacher and the teacher alone, who can breathe life into the skeleton outline of a lesson; the teacher and the teacher alone, who can utilize the charts, the pictures, the texts; the teacher and the teacher alone, who can capture the attention, enlighten the minds, inflame with love the hearts, and move to action the wills of the students so that they know, love, and live the religious truths that are presented.

## The Divine Teacher

It was the teacher and the teacher alone, Jesus Christ, who attracted the multitudes, who stood with wet feet on the shore as he preached from a boat, who followed Him into the desert, who forgot about food, who climbed mountains to hear Him teach. He had no classroom. He had no charts. He had no text. He had no "visitors" to gather His audience. Yet, children would leave their games to hear Him teach. There was a fire, an enthusiasm, a warmth about the teaching of Jesus Christ that He communicated to His listeners. The disciples who met Him on the road to Emmaus said, "Was not our heart burning within us while He was speaking on the road and explaining to us the Scriptures?" (Lk. 24:32.)

## Personal Enthusiasm

Too often, I am afraid that that enthusiasm, that zeal, that warmth is lacking in our confraternity teachers. Too many teachers teach religion as they would teach mathematics, in a cold impersonal and uninteresting manner. They repel rather than attract. They create an atmosphere of frigidity rather than warmth.

So far as I am concerned, the most important quality of a teacher of religion is a personal enthusiasm. The teacher must be on fire to communicate not only a

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knowledge, but a love for religion. There must be an unction, a warmth, a joy, a fire to share with the student those truths that give life and give it more abundantly.

To me it is tremendously significant that the Holy Spirit descended upon the Apostles, the first teachers of Christ's religion, in the form of tongues of fire. "And there appeared to them parted tongues as of fire, which settled upon each of them. And they were all filled with the Holy Spirit and began to speak" (Acts 2:3-4).

The zeal and enthusiasm of a good religion teacher can very well be compared to fire. It is a characteristic of fire to give light. To give warmth, and to enkindle fire in everything it touches. Look at a log burning in a fireplace. See how it brightens the room. Feel the warmth it radiates. See the tiny fingers of flame reaching out and spreading the fire to other logs. A good religion teacher must have such a fire in his soul. It must not be smothered. It must shine out of his eyes, be reflected in his countenance, and be communicated to others. A good religion teacher enlightens the minds, inflames the wills, and enkindles a fire of love in the souls of his pupils.

## Our Difficulties

At this point, I can almost hear your objections. That is all very well, Father. But how can you become enthusiastic about teaching religion to the children (some might even say the little monsters) in my confraternity class? They come at the end of the day, when I am exhausted. We have no facilities for teaching them. We teach in a church and they swarm all over the place. They climb over the seats, under the seats, along the seats. They are undisciplined. They are ignorant. They cannot even bless themselves. They never study. There is no need of going any

further. I have taught confraternity classes and have listened to the same complaints from harassed and discouraged teachers.

You find it hard to teach Confraternity classes because you are tired? Read Mt. 19:14. When the Apostles, concerned about the weariness of Christ, tried to chase the children away and were rebuked, "Let the little children be, and do not hinder them coming to Me, for of such is the kingdom of heaven."

You find it hard to teach Confraternity classes because the children are ignorant, forget what you have told them, will not study? Read the Gospels. After three years of concentrated instruction the Apostles did not understand Christ. Philip asked a foolish question and our Lord asked him, "Have I been so long a time with you and you have not known Me" (Jn. 14:9). "Peter spoke to Him saying, 'Explain to us this parable.' And He said, 'Are you also even yet without understanding?' (Mt. 15:15.) We might even say that Christ Himself felt as we do when, at least in our minds, we call our students "little devils." For He rebuked Peter and said, "Get behind Me, Satan, thou art a scandal to Me; for thou dost not mind the things of God, but those of men" (Mt. 16:23). But in every instance Christ did not give up but gave an explanation.

Christ experienced the same difficulty of ignorance, lack of attention, stupidity, in the students that we experience. The final solution of Christ to this problem of the ignorance and lack of understanding of the Apostles was to send the Holy Spirit upon them. "But when He, the Spirit of Truth has come, He will teach you all truth" (Jn. 16:13). Perhaps prayer to the Holy Spirit is the only solution to your problem of opening the minds and hearts of your students who seem so ignorant, so careless, so indifferent, so resistant to the truths of Christ. Have you ever prayed for them? Have you ever prayed for yourself to be filled with the Holy Spirit, to have that enthusiasm, that fire that made the teachings of the Apostles so effective? I feel that the enthusiasm and fire of a good religion teacher is a gift from God, but I believe that it can be obtained by those who want it, need it, and pray hard enough for it.



### Spiritual Motivation

But I am also convinced that teachers can be better religion teachers by proper spiritual motivation. Notice that I have said proper spiritual motivation. Some teachers have spiritual motivation, but it is the wrong kind. For some religious, the only spiritual motivation for Confraternity classes is the vow of obedience. They accept the assignment with a resigned sigh and offer it up to God as a penance, but wonder why the penance should be so severe? They wonder why this assignment could not have been given to some of the younger Sisters? "For after all, they need the training and discipline more than I do." Some have added a new petition to the Litany of the Saints, "From every Confraternity class, O Lord deliver us."

Now such motivation, when the assignment to a Confraternity class is accepted stoically, resignedly, as a cross to be carried reluctantly will never enkindle that enthusiasm and warmth that will influence a child. For children are so sensitive that they will realize how much you dislike your task and how unimportant you consider it and their response will be antagonistic.

### Consider These Motives

But there are motives that can and will arouse in you an enthusiasm and zeal that will make your teaching more effective. You would be a more enthusiastic and more effective religion teacher if you would realize that:

1. Teaching Confraternity classes offers you the opportunity to fulfill the primary law of Christian charity: to love God and to love your neighbor.

2. Teaching Confraternity classes gives you an opportunity to fulfill the obligations of the religious state. With a heart filled with love, you have dedicated yourself to seek perfection by the observance of the evangelical counsels. One of the most important spiritual works of mercy is "To instruct the ignorant."

3. Teaching Confraternity classes makes you more Christlike. You become more like your Saviour who loved to teach children.

4. Teaching Confraternity classes gives you the opportunity to imitate the saints. Recall the scene in the sunbathed, hot courtyard of St. Damasus in the Vatican, when the Saint of the Confraternity, the kindly supreme Pontiff, Pope St. Pius X, on Sunday afternoons gave religious instruction to the children of Rome. Old age, his dignity, his position, his bodily weakness did not prevent him from enjoying the privilege of giving religious instruction.

5. Teaching Confraternity classes gives you the opportunity to become a missionary. Missionaries travel thousands of miles for the opportunity to instruct children: to tell them about God, the death of Jesus on the cross, and the love of Jesus in the Blessed Sacrament. You have that opportunity ready made in your own parish.

6. Teaching Confraternity classes gives you the opportunity to influence for good the future leaders of the city, the nation, the Church.

7. Teaching Confraternity classes gives

you a chance to better prepare the future fathers and mothers of this nation.

8. Teaching Confraternity classes gives you the opportunity to inspire and lead young people to the religious life, to enjoy the pleasure of intimate association with Christ that you enjoy.

9. Teaching Confraternity classes will be the pledge of your own future happiness. "They who instruct many to justice, shall shine as stars for all eternity" (Daniel 12:3).

## Guidance of the Pre-Adolescent

### Sister M. Angelica Ann, Ad.PP.S

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No period of a child's life can be pigeonholed as being the most crucial time of his life. In each progressing phase of his life, the child is undergoing definite adjustments and reactions. At times his reactions to these adjustments and influences are more pronounced than at other times, but always the child is being formed by his home, the school, the community, and the Church.

### The Child and His Home

The child has a basic need for love and attention. He feels the need of being wanted and accepted by the members of his family. Understanding parents can do a great service to the proper emotional development of the child by exercising the proper authority and control over those children entrusted to them by almighty God. Habits, reactions to given situations, emotional control, and social attitudes are already well formed before the child enters school. It is the obligation of parents to see that proper attitudes toward the home, the community, the Church, and the school are inculcated in the child's early years at home. Especially during the pre-adolescent years, the child is conscious of his home. He has entered the age where he wants to feel on a level with the members of his gang or play group. How his

parents react to his friends and how his friends will react to his family is of great concern to the child. He is not yet overly affected by the financial status of his home, but he is highly concerned with what his family thinks of him, his ideas, his hopes, and most of all, his friends. Many antisocial tendencies found in pre-adolescent children can be overcome if the home is aware of the child's need for being accepted by his peers.

### The Child and the School

In the school and among his classmates the child's home training is put to the test. A child's reactions to his teacher, his classmates, and other members of the school are of vital importance and interest to the religious teacher. Much heartache and many disciplinary problems could be avoided if teachers were imbued with a zeal for understanding the child and his needs at various ages of his development. It is commonly accepted by most religious teachers whom I have contacted that the preadolescent years are among the most pliable and easily formed years of a child's life. During these years, he is eager to express himself and he does so either under the wise guidance of the teacher or he becomes a show-off and a boor if the teacher thwarts his desire and need for self-expression. If properly channeled, this constant desire for attention and self-expression can become a joy to both teacher and pupil and an excellent means of developing leadership and self-reliance in the preadolescent.

Preadolescents are instinctively curious. Any topic they encounter is a fuse that

sets off a multitude of questions, doubts, and misgivings. It is a priceless teacher who will listen to their questions patiently and answer them openmindedly and tactfully. Preadolescents are just becoming aware of sex in their lives, and they seek someone who will be able to help them untangle their mixed feelings on this matter. Too often, a child's questions are met with shocked disapproval on the part of the teacher who above all should be the one to whom the child feels he can go if parents are not approachable. The religious teacher should be schooled in being a "shock absorber" for the questions, doubts, and misgivings of preadolescent children. She should be a person to whom her pupils can turn with their personal problems when parents have failed to instruct them properly.

However, teachers must remember that they do not have the primary responsibility for the child. Many teachers fail to realize this in our day when the school has gradually assumed many of the functions and responsibilities that belong by right to parents. The teacher is an assistant of the parents, not a replacement of their authority and responsibility. The task placed upon the teacher today is a tremendous one. She must in many instances, be sole trainer, mother, and confidante of children. To fulfill the task of properly guiding the preadolescent, the teacher must constantly have recourse to prayer and repeatedly approach the fountains of Divine Grace.

### The Child and the Church

The Church plays a very influential role in the life of the Catholic child, for she is at once mother, teacher, and guidance counselor. During the preadolescent years the child is beginning to realize and understand his obligations and responsibilities to the Church. He now sees beyond the confines of his parish and can visualize himself as a segment or a cell in the Mystical Body.

It is not necessary to stress the importance of well-taught religion classes on any level of development and learning; however, it may be well to look at the teaching of religion from the standpoint of guidance.

Today, the trend seems to be one of making teachers and children realize more and more that religion is not a school subject, but a way of life—not a departmentalized unit of the school day, but a 24-hour job from which we may ask for no rest nor vacation. I believe all teachers of religion wholeheartedly welcome this trend.

The religion period in the school can

be a dynamic and interesting phase of learning that carries over into everyday living, or it can be a period to be endured and forgotten as soon as the Catechism is replaced in the desk. All will depend on the teacher. The religion period is a golden opportunity for the teacher to give guidance that might not be accepted if it were given privately. A child likes to feel that he is no different from other children, and when the common fears, hopes, and desires of children are discreetly discussed under the teacher's guidance, many of his problems are unconsciously solved and adjustments to them made.

A friendly atmosphere should always characterize the religion period. A sour-faced and nagging teacher always leaves a sour impression, and if this impression is given in religion class, the child may even extend a belligerent attitude to all that concerns religion and the Church. Tactfully discussing disciplinary problems with the children during the religion period will help solve these problems much more quickly than scoldings and punishments will ever do.

Lastly, the Church places upon her teachers the responsibility of filling the ranks of her armies of religious. We teachers never know when the seed of a religious or priestly vocation is planted nor to whom it is given. Our responsibility is to nurture and develop any seeds of vocation that may be planted among our pupils. Many authorities on religious vocations have stressed that the preadolescent years (fifth and sixth grades) are the years when most of our religious vocations are

awakened. Why is it that among a classroom of preadolescents there are so many who voice either openly or privately their desire to be religious, and then two or three years later perhaps only one or two still retain this desire and ideal? Are we teachers in any way to blame for the withering and dying of the seed God has sowed? Children sense when a religious teacher is happy in her vocation and her work. They are inspired to imitate her if they see in her joy, self-sacrifice, and a satisfaction in her work of teaching. A sour-faced teacher repels rather than attracts—and she can repel or attract to her community or the religious life in general.

Above all, religious teachers must pray for their pupils. Christ is the Guidance Teacher *par excellence* and if we strive to make ourselves like unto Him, we too shall be excellent guidance teachers of children, and they in turn will become a credit to the Mystical Body of Christ and worthy citizens of the state and nation, and eventually eternal citizens of God's heavenly Kingdom.

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## Pride Goes Before a Fall: A Primary Story

**Sister Benedict Julie,  
S.N.D.**

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Said one leaf to another on a nearby tree, "Why don't you change the color of your dress? You are still wearing the same old shade of green as you wore last spring. I have had several changes of color since then—beautiful shades of green, yellow, red, and brown. I make the world gay with my gowns of many colors. Never once have you changed that horrid shade of green."

"Whir-r-r-r!" At this moment, the playful breeze, who had been listening to this display of vanity, began to sway the limb of the tree back and forth, removing the haughty leaf. She was roughly blown to the ground where she was soon buried under a heap of rubbish. The simple and plain little green leaf remained on the tree, enjoying the warm sunshine and the company of the birds that came to rest on the branch where she was.

**Word study:** (Second Grade) have-had, blow-blown, limb-branch, leaf, nearby, several, color, shade, gay, beautiful, dress, gown, horrid, breeze, display, vanity, haughty, buried, rubbish, roughly.

# Seatwork Versus Busywork

All primary teachers realize the necessity of seatwork—seatwork that is not monotonous, but varied, adapted to the capabilities and understanding of the group, useful, and colorful so as to stimulate the interest of the primary pupil, whose span of concentration is so limited. Of all the various types of seatwork, the **READING-PHONIC-PUZZLES** have proved the most intriguing to the child. The advantages of these puzzles far outweigh any disadvantage:

1. The child is a natural lover of puzzles in general;
2. He learns to attack new words on his own, at a greater rate of speed;
3. His reading vocabulary is increased in an attractive, unassuming way;
4. There is no possible way of his making a mistake and thereby fixing a wrong idea

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in his memory; 5. On the part of the teacher, it reduces to a minimum the number of papers to be duplicated and graded, and thus more time is allotted for class preparation; 6. It is a project which can be used from week to week—year to year.

### Training the Child

Each child is given a card with his

name, subject, and number of each puzzle on it. (See Figure 1.)

Three children from the rapid group are chosen to check the work of pupils on the different levels—one for the rapid group, one for the average, and one for the slow. The children in charge of these groups are called "checkers."

The work of the checkers is to see that every pupil in his respective group has a card and a puzzle. After a pupil has completed the puzzle, the checker uses the words from the puzzle as flash cards for the pupil, to make certain the latter has mastered the words, before giving him a quality point on his card. Three quality points are required for each puzzle before

Name <u>David Lee</u>		
Phonics		
R.1★	P.R.1	P.C.1
R.2	P.R.2	P.C.2
R.3//	P.R.3	P.C.3
R.4	P.R.4	P.C.4
R.5★	P.R.5	P.C.5
R.6	P.R.6	P.C.6
R.7/	P.R.7	P.C.7
R.8★	P.R.8	P.C.8
R.9	P.R.9	P.C.9
R.10//	P.R.10	P.C.10
R.11	P.R.11	P.C.11
R.12/	P.R.12	P.C.12

Figure 1.

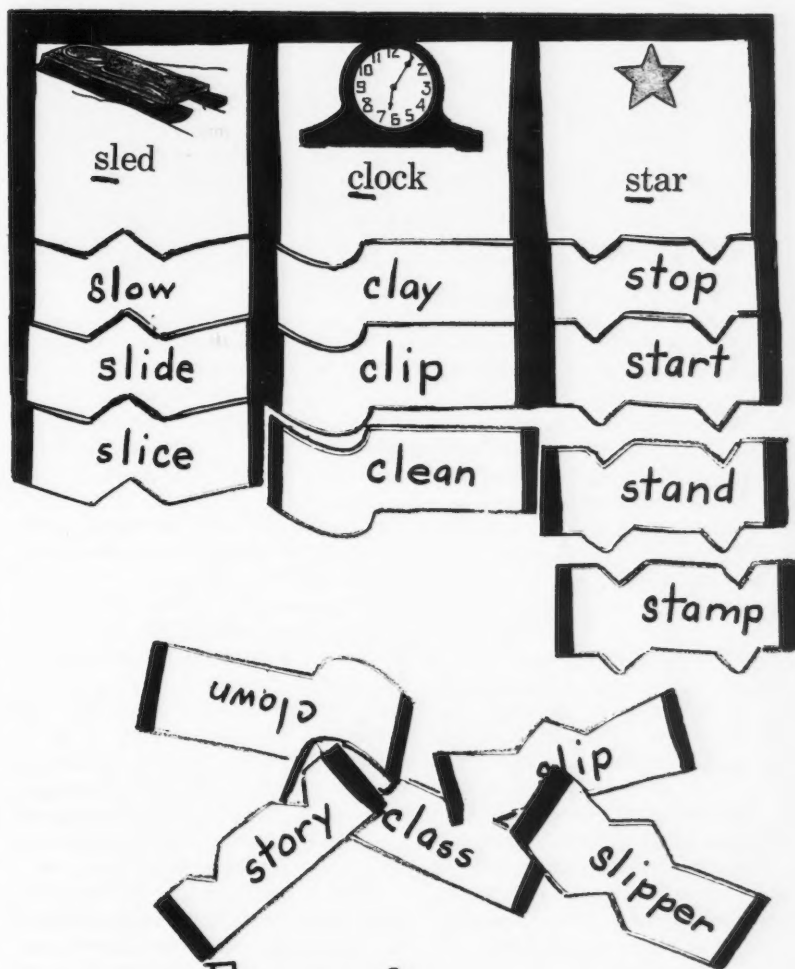


Figure 2.



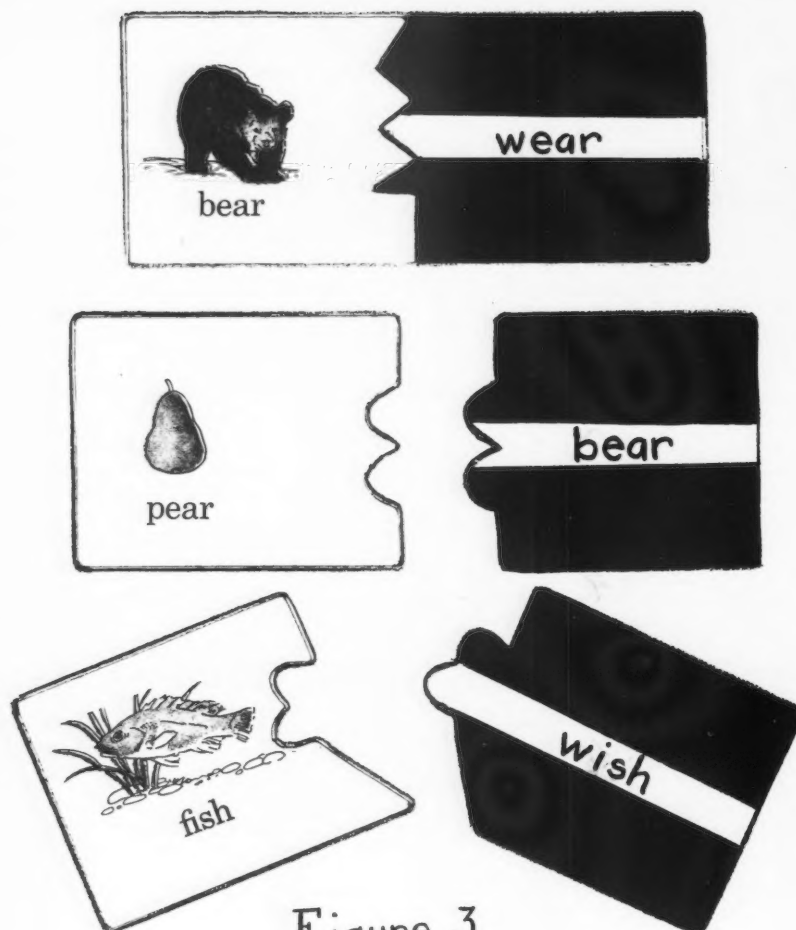


Figure 3.

the checker puts a star on the card with the rubber star stamp. (See Figure 1.)

When a pupil merits four or five stars, the teacher gives him an oral test on the said puzzles by means of the test cards which accompany each set of puzzles. Thus, the teacher can readily evaluate the child's progress through these puzzles. It is amazing the results she will get!

In the beginning of the year, it is best to train the children to this method of seatwork by using picture puzzles made from out-of-date calendars, children's magazines, or large holy pictures. The latter makes an indelible impression upon the young mind.

#### You Can Make Them, Too!

In planning the homemade puzzles, one can follow the phonic program from the vowels all the way to the initial consonants, blends, diphthongs, etc. The puzzles are quite easily and inexpensively made from secondhand materials.

Materials needed: 1. Colored pictures from consumable readiness books or mag-

azines, or calendars, etc. 2. Cardboard (white) as that of discarded posters, advertisements, or backs of tablets. 3. Poster Paints—red, green, blue, and orange. 4. India Ink—black waterproof. 5. Paste or glue.

Cut the cardboard into pieces of  $5\frac{1}{2}$  by 7 inches. Divide the cardboard into three vertical columns. At the top of each column, paste a colored picture. Then, print the name of the picture under it, underlining the vowel or consonant to which that particular column is devoted.

Next, paint a border of a bright color around the four sides of each column. In selecting colors, it may be a good suggestion to use one color for each different sound; e.g., red for vowels, green for rhymes, blue for blends, orange for initial consonants, etc.

Select a simple pattern for the puzzle, and extend it as a broken zigzag or curved line across the cardboard. Draw lines of the same pattern horizontally down the entire cardboard, about one inch apart. Print a word with black India ink in each



How captivating these puzzles can be!

space down the column. At this point you are ready to cut the puzzle. Following the design, cut each word separately, but do not cut the pictures—leave them as a whole as Figure 2 suggests.

For the retarded or immature child, it may be well to introduce the word and rhyming puzzles, which are the most simple of all to make.

Use a cardboard  $2\frac{1}{2}$  by  $5\frac{1}{2}$  inches. At the left of the cardboard paste a colored picture with the name of the object under it; on the right print a rhyming word; paint above and below the printed word. Draw a simple design between the word and the picture; then, cut on the design. (See Figure 3.)

#### Labeling

When the puzzles are completely dry, they will be ready to be put into envelopes (5 by 7 inches) and labeled. One phonic puzzle is sufficient material for one envelope; however, in the case of rhyming or word puzzles, six will make a set. The envelope is then labeled according to the sound it represents; e.g., the first puzzle of vowels will be marked P. V. 1 (Phonics-Vowels); the second, P. V. 2, and so on. For the word puzzle, label R1—R2, etc.

#### Test Cards

The Test Cards previously mentioned, are made by printing the name and number of the puzzle at the top of the card and the isolated words in two columns underneath. A separate card is necessary for each puzzle. For the sake of convenience, it may be well to put all Test Cards referring to the same division in one envelope.

I urge every boy and girl in the United States to continue as students in school until they have developed their God-given capacities to the full. Only in this way can they hope to make their finest contributions to the strength of the nation and reach the fulfillment of their own life purposes. — President Eisenhower.

# The 54th Annual Convention of the National Catholic Educational Association

The 54th Annual Convention of the National Catholic Educational Association attended by from ten to fifteen thousand persons was held in Milwaukee, April 23-26, 1957. The attendance indicates that these conventions are more popular in the Middle West than either in the East or the West. The more than 472 exhibits—probably the most significant aspect of the convention to those attending gave the teachers and administrators an opportunity to see and handle practically every means and instrument of modern education—buses, chalk, textbooks, uniforms, seats, every form of visual aid. Trained salesmen conduct these booths, and occasionally a distinguished author is there to autograph his book, as Father Rigney, now very much alive, did with his book, *Four Years in a Red Hell*, in the booth of the Society of the Divine Word. It is not unimportant that these exhibits provided the Association with a considerable income.

## Education and Communication

The theme of the convention was "Education and Communication." These themes of the conventions, as we have previously noted, are not guides to the convention speakers, nor framework within which the speakers are to consider their problems. As the Secretary General said in his appearance before the Seminary Department, the themes are suggestions. Father Pius Barth, in the introduction of his paper says, "the planning committee for this convention permits speakers to develop its *communication* theme along the widest areas so as to include every medium by which knowledge is exchanged. Our Minor Seminary Department under this franchise could legitimately discuss anything from public relations through rector-faculty communication to faculty-student speech class." As defined too in the more formal statement which we quoted last month, the theme placed no limitation on what could be discussed as education, and much of the discussion was along the usual lines and conventionally treated. Many used "communication" as a shibboleth, dragged it in, and went merrily on in their usual manner.

## Edward A. Fitzpatrick

Editor, *Catholic School Journal*



— Fabian Bachrach

Most Rev. Matthew F. Brady, Bishop of Manchester, New President of the NCEA.

## A Vast Field

The program consisted very much of the wide range of usual topics pretty much in their usual form. The Major Seminary Department discussed a proper liturgy course, a document from the Sacred Congregation of the Sacraments, the relations of rector and faculty to the seminarian and certain aspects of spiritual guidance. In the Minor Seminary Department, Father Barth raised the fundamental question "Are we generating any duds for the pulpit of tomorrow? The relation of the work of the Confraternity of Christian Doctrine" was discussed. The College Department had a surprising number of papers prepared in advance and made available to the press. Some of these will be noted later. There were the usual meetings of presidents, of deans and academic administrators and of the graduate deans and directors of graduate studies as well as of the active Sister Formation Committee. The Secondary Department had its numerous meetings, many going on at the

same time on religion, radio, movies, and television, student activities, and a second series on religion, the communication arts—reading, writing, and speaking, propaganda techniques, and modern techniques in social studies. The Elementary School Department kept very close in the titles of its meetings to the theme of the Convention: public relations, communication through creative expression, speech, acquisition and expression of ideas, education, television, and "Communication with God through science in the elementary curriculum"—all in the form of panels. There were organized meetings in special education with organized field trips to the excellent facilities in and near Milwaukee for exceptional children. There were special meetings of those interested in vocations, of Newman Club chaplains, and of the Commission on Adult Education. Meeting at the same time were the Catholic Audio Visual Educators with numerous demonstrations and lecture demonstrations and the Catholic Business Education Association.

## Archbishop Meyer's Significant Sermon

It is always a good thing at a convention for its members to be told explicitly what is the business in hand. Ordinarily in American life we plunge into the middle of things and "muddle" our way out as best we can. This is characteristic of our pragmatic approach to things and of our impatience. It was therefore especially useful and significant that Archbishop Albert G. Meyer of Milwaukee should have devoted his characteristic sermon full of Biblical and Papal statements to the aim, purpose, end, nature, and character of Catholic education. This is our Father's business and we must be about it. While many of the speakers did not seem to be aware of this opportunity, this kind of thinking must more constantly guide our thinking and our plans.

In the middle of the sermon, Archbishop Meyer gave us the size of the problem of Catholic education in the United States and its tremendous growth and momentum. He said:



Representative of the increasing number of lay teachers who are attending the NCEA convention were Miss Collette Wiffler and Mrs. J. L. Kleiner, elementary teachers at Edgewood School, Madison, Wis., who are checking the program with their principal, Sister M. Annunciata, O.P.



Sister Marie Agnes, a Sister of Blessed Martin, who has been studying at Mt. St. Clare Junior College, Clinton, Iowa, will return soon to Nassau, Bahama Islands. Her companion is Sister M. Jane Francis, O.S.F., who teaches government and religion at Mt. St. Clare.

"Turning from this description of our theme, and its explanation in the light of Papal teaching, we may well take a look at the American scene to review briefly the achievement of American Catholics in education.

"We American Catholics live in an era when the Church's educational system in our country has reached an expansion and importance unprecedented in the history of the world. When Bishop Carroll opened his little school at Georgetown, Maryland, in 1791, the Catholics in the newly independent thirteen colonies were estimated to be 35,000 or 0.88 per cent of the total population of 3,929,000. Today, according to the statistics given in the Catholic Directory for 1956, Catholics number 33,574,017 or 20.2 per cent of the national population of 154,300,474. To serve these numbers we have 3,451,785 pupils in 9051 parochial elementary schools and 82,813 in 517 private elementary schools, 413,780 pupils in 1546 diocesan and parochial high schools and 258,519 in 237 private high schools; 241,719 students in 254 colleges and universities. There are 6,805,129 youths under Catholic instruction, taught by 8995 priests, 906 scholastics, 4186 Brothers, 93,513 Sisters, 27,819 lay teachers.

"This enormous Catholic school system is a marvelous monument to the sacrifice and charitable devotion of those who built it: the bishops and priests who planned it; the priests, Brothers, Sisters, and laymen or laywomen who have helped in it; the laity who have paid for it, in addition to paying their share of the taxes to support the public schools. . . . Since the cessation of immigration from Catholic countries in 1921, this Catholic school system has contributed much toward increasing our Catholics from 17,735,000 in 1920 to 33,574,017 in 1956."

Running through Archbishop Meyer's sermon is the thought that Catholic education must include both intellectual train-

ing and spiritual formation, of learning and virtue, of sacred and profane learning in order to foster holy living and social improvement.

"The educational program of the popes — which is that of the Church — will give us most light along our way toward what seems to me to be our prime need in America at present! *a balanced educational program which makes a synthesis of thorough intellectual training and intensive spiritual formation, all for the purpose of leavening American democratic society with the principles of Christ.* In other words, like St. Paul, we want to *communicate the truth* in such a way that it has a bearing on holy living, personal and social; we want to communicate truth in such a way that we can contribute ever more effectively toward a reconciliation between Catholic culture and present-day American culture."

There may seem at times an overemphasis on the social effects of education and even occasionally an idea that the purpose of education is social. But the over-all controlling idea is frequently expressed — the salvation of souls, the sanctification of men, heavenly beatitude. It is the whole man, the complete man, all the perfections of which human nature is capable. That it is not merely or solely intellectual the Archbishop is at great pains to point out in the face of the so-called experts and in a main paper at last year's convention Archbishop Meyer notes:

"It is important to note that many are American philosophers and educational theorists who are currently departing from this usage common in the European languages and in the Papal documents. They are tending to restrict the word *education* or at least the function of schools, to the training of the intellect. For example,

see: R. M. Hutchins, *The Higher Learning in America* (Yale, 1936), pp. 32, 57, 63, 68-70; L. R. Ward, C.S.C., *Blueprint for a Catholic University* (Herder, 1949), pp. 62, 64, 78, 95, 101, 103, 104, 107, 113, 153, 164, 170, 181; *Bulletin, National Catholic Educational Association*, Vol. LII, No. 1, (August, 1955), pp. 38, 42; D. A. Gallagher (editor), *Some Philosophers on Education* (Marquette U. Press, 1956), pp. xi, xii, 86."

Especially interesting in this connection is his comment on faith. He points out:

"St. John has portrayed the process with beauty and simplicity, God's word, the source of men's supernatural life or sanctifying grace, is also their light, insofar as He brings them the light of revelation. When they accept that light in their intellect they have *faith*. But in St. John, as in St. Paul, to believe is not solely an intellectual act, by which the person assents to abstract revealed truth. *Rather it is an assent to a truth of the practical order, to a revelation which commands acts and is a plan of life.* Hence this act of faith is an act of submission entailing an abandonment of the whole person and a resolution to carry out all that God commands. *This active faith, when informed by charity, produces what St. Paul calls 'justness' and St. John 'life.'*"

The emphasis on the whole man — the complete man, the person rather than any of its elements, runs like a thread through the whole discourse of the Archbishop. Let us take some examples because of its interest in a philosophy of education — universal and Catholic — "God communicated revelation to benefit, not the *intellect* alone, nor the *will* alone, but the *person as a whole*, that by wisdom and charity he might live well both here and hereafter. In all this, God's revelation has set the pattern of all the communication



which enters into Christian education."

In the Encyclical on Christian Education the doctrine is fully expressed and the Archbishop used it to drive home a point repeated in many places:

"It should not be necessary for us to summarize for this audience the teaching of *Divini Illius Magistri*. By this time, this encyclical letter should have become the fundamental document in every approach to the explanation of the nature and purposes of Christian education. We are thoroughly convinced that 'it is as important to make no mistake in education as it is to make no mistake in the pursuit of the last end, with which the whole work of education is intimately and necessarily connected.' We may never forget that the subject of education is the whole man, 'soul united to body in unity of nature, with all his faculties natural and supernatural, such as right reason and revelation show him to be.' We have made the standard definition of Christian education these famous words of this encyclical: 'The true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the example and teaching of Christ; in other words . . . the true and finished man of character.' We are convinced that 'religion is to be in very truth the foundation and crown of the youth's entire training; and this in every grade of the school, not only the elementary, but the intermediate and the higher institutions of learning as well.' And yet, our educational endeavor 'does not renounce the activities of this life, does not stunt man's natural faculties, but develops and perfects them, by co-ordinating them with the supernatural—a fact which is proved by the whole history of Christianity and its institutions, standing out particularly in the lives of numerous saints, who have in every way enabled and benefited human society.'"

The right relation of the education of the individual and society is thus stated summarily: "We must seek to educate the complete person to the virtue or excellence of all his faculties natural and supernatural that he in turn may leaven the social order with the principles of Christ."

There are other important points in the Archbishop's sermon, especially, the divine authority of the Catholic magisterium, the interest of the Church in all levels, elementary, secondary, and higher, the relations of secular knowledge and the mission of the Church, the stratification of human life, vertically, and horizontally, and moral unity, good teachers, and professional competency. But these the reader may read in the more formal publication of the sermon.

It's too bad a paper like this is not sent in advance to all persons who are appearing on a program to see what they are expected to do *sub specie aeternitatis*.

### The Problem of the Symbol

There was at no time during the convention any adequate, or even superficial, analysis of Education as Communication. There was an idea that knowledge or whatever was to be communicated could be passed from giver to receiver. No sense of the central problem of the symbol seems to exist anywhere. The means or instruments of communication received much attention but the actual process itself which is education was not merely overlooked; there seems to be no consciousness of it. We indicated in the May number of this JOURNAL some of the possibilities, which as the convention revealed were never even mentioned.

### Outstanding Addresses

The significant part of the keynote speech of Charles J. McNeill, a past president of the Catholic Press Association, was the frank avowal of a lack of communication on some of the important relations of Catholic education: teacher-student, elementary, secondary, and higher; the home-school, the PTA; pulpit and people; theology vocabulary and communal lack of communication between our own people and also with those outside.

The basic educational problem of meeting the "needs" of the individual students—particularly in the contemporary mass education—is not met. There is little or no communication as indicated in Mr. McNeill's questions:

"How can matter and methods aimed at the mass of students properly serve the requirements of the individual child?"

"How can a teacher with sixty boys and girls in her classroom give adequate attention to the needs of the slow learner and the fast?"

"And how are we to serve the even more specialized needs of handicapped

children—the sightless, the hard of hearing?"

And the problem is raised also for the schools above the elementary:

"The questions are no easier in the fields of secondary and higher education, where the specialization of instruction poses its own grave problems. If at its lowest level American education, seeking to serve all children, tends to dissipate its effect on the individual, do not our schools at higher levels stress special training to the detriment of the cultivation of the whole man? How many engineers, accountants, business administrators, dentists, doctors, chemists, and physicists have been loosed on society without sufficient training in the humanities, the arts, philosophy—and language? How is the Catholic university to avoid the errors that tend to make the specialist less a man?"

After noting that the "role of parents as educators has repeatedly been defined and defended by the Supreme Pontiffs and Bishops" and that "the natural right of parents to educate their children is the constitutional and legal basis of the very existence of our schools in this country," he goes on to say:

"But does our practice—particularly at the parish level—always square up with our theory? *It does not.* In too many places, the parent is deemed to have filled his fullest role in Catholic education when he has put his money in the Sunday collection. Too often, he is given no opportunity to express his views on the conduct of his schools, or even a chance to find out what is going on in his child's classroom. Here, as everywhere else, communication must be a two-way proposition. Catholic parents are willing to hear—and to obey—their bishops and pastors, to go along with their school principals and teachers. But they would like to be able to speak their minds and be given a sympathetic hearing, to ask a civil question and receive a courteous answer. How else can they fulfill their responsibility for the training of their children?"

The possibilities of the "parent-teacher"



Rt. Rev. Msgr. C. J. Ivis (center), diocesan superintendent of schools, Sioux City, Iowa, discusses the secondary program with two high school superintendents, Rev. Gerald J. Kelly (left), Fort Dodge, Iowa, and Rev. Leo Lenx Kuemper, Carroll, Iowa.

or school-home association as an instrumentality of educational improvement are obviously wasted in futile activities as indicated by Mr. McNeill's statement:

"A home-school society is an obvious—but often unsatisfactory—answer. The fathers' or mothers' club neglects half the parents at best. Even the PTA is a poor means of communication when the teachers are not present. Fathers find it all but impossible to attend mid-morning PTA meetings or early-afternoon dessert-bridges. How can the parents' organization—in more places than now—be made a true vehicle for intimate communication between school and home? Can't some of the ribbon-tying exhibitions give way to demonstrations of actual classroom work in spelling or reading? Can't some way be found to let parents know more about the texts, methods, and terminology employed in the teaching of religion, mathematics, and the language arts?"

And perhaps there is one other relationship—important and basic—especially for adult education in the relation of the pastor's preaching—the pulpit—and the pews:

"If home and school have got too far apart, there is an even greater tendency for pulpit to lose contact with people, and here lies a real problem for the seminaries. The priest, whose chief ministry is among the laity, must understand the problems of the layman and the nature of the society in which Christian men and women have to earn their living and work out their salvation. The apostolate of preaching is an important part of the priestly vocation, but the technical terminology of the theology tract is a poor medium for communication with most congregations. Unless the priest can clothe his sacred message in language the people can readily understand, even his shortest sermon is likely to be a total loss. I'm not asking for the universal practice of sacred oratory or eloquence; Sunday Mass schedules leave little time for those high arts. I do ask for plain priestly talk that the people can grasp and apply to their lives in the world."

Other problems are discussed which we merely name: the need for an audience for the Catholic press—an audience trained in schools; Catholic educators' participation in general professional educational activities; communication between Catholics; communication of Catholics and non-Catholics. A special difficulty is the specialized Catholic vocabulary; developing a multi-lingual nation.

Father Pius F. Barth in the Minor Seminary Department emphasized one of Mr. McNeill's points by asking the teachers in the seminaries to go back home and discuss in their faculty meetings: "Are we generating any duds for the pulpits of tomorrow?" He asks them further, "Are we getting through to our students?" He indicates the need for communication be-

tween faculty and rector, rector and faculty, and both with students.

A compact yet comprehensive view of the subject matter of most of the papers dealing with the problem was the paper read at the opening of the Elementary



Ever-growing enrollments is the main problem of the Cleveland, Ohio, schools, according to Sister M. Inez, diocesan supervisor, but lay teachers have nearly overcome the teacher shortage.

Department by the Bishop of Bridgeport, Most Rev. Lawrence J. Shehan, on "Education and the Modern Means of Communication." Presenting succinctly the purpose of Catholic education as "cultivating and developing the whole person and especially to produce both intellectual and moral excellence," analyzing it sharply, he notes the bad effects of the modern means of communication and makes constructive proposals for the improvement of the situation. He summarizes the points he makes on intellectual excellence thus:

"Here then are the elements required for intellectual excellence, the basic skills of reading, writing, and arithmetic brought to a high degree of proficiency; good habits of reading; the practice of careful and thoughtful writing; and finally the habit of reading, writing, and arithmetic brought modern media of communication must be judged according to the way they have affected this foundation and superstructure of intellectual excellence."

The other test of education is moral excellence, the man of character, built on good moral principles, translated in habits of life so strong that they become a second nature under the guidance of ideals, and finding their binding force from the great fundamental truths of religion.

The effect on the intellectual and moral quality of our own as well as of secular education has not been good. Says Bishop Shehan:

"In other words, during the very time when such marvelous discoveries and developments have been occurring in the field of communication there seems to have been not only no noteworthy progress but actual retrogression in the teaching of those skills upon which all the modern media depend. . . . The particular point that I would emphasize is that it seems hardly deniable that the use that has been made of moving pictures, radios, and television, and the type of programs presented through them have served to distract the minds of the young from the fundamental purpose of primary education and to absorb them in interest foreign to that purpose.

"What is true of these media in relation to the basic skills is true of them also in relation to the development of habits of good reading, the practice of thoughtful writing, and the habit of reflection.

"If such has been the influence of these media on the skills and habits required for mental excellence, still more harmful has been their general effect on moral character. Our era has been marked by a steady decline in belief not only in the moral principles so necessary to character, but also in the religious truths that underlie those principles and given them effect as moral law. Our age is predominantly the age of secularism and moral relativism. Current literature, moving pictures, radio, television all have reflected these dominant influences. It is not merely that moral principles are ignored—they are attacked, undermined, overthrown and set aside."

However, the story of Father Salcedo in the Columbian Andes recently told in *Jubilee* and the *Reader's Digest* shows in the simpler environment, the great constructive possibilities of these modern means of communication. There are numerous individual or specific demonstrations of the use of the modern means of communication. Bishop Shehan concludes on an important note that needs to be stressed over and over again: (1) the new media of communication are only means, they have great potential effective service for education, and (2) the teacher must be the master, or should we say mistress, of her instruments. Bishop Shehan's words are:

"It is safe to say that no educator today is free to neglect the use of such aids as the modern media of communication supply, just as modern society, cannot afford not to exercise such control over these media as to assure the use of them for rather than against the purposes of education. The teacher however should be on guard against becoming overdependent upon them. One should bear in mind that only the good teacher can use these media effectively and the truly good teacher, in the last analysis, does not really need them. They are aids, and important aids; they are not necessities. They are not short-cuts to education. They can be used effectively only with imagination, with intelligence, with skill, and with careful planning. They supply one more tool the use of which in the end may take additional time and work.

"What in the long run will make the use of the modern media effective is the devotion the intelligent teacher brings to his or her task. The devotion will lead one to master the media and to realize the full potential that lies within them. Thus far we can say that the media of modern communication together with all the other scientific discoveries of modern times have tended to master men—it is time that men assert their mastery over their inventions. The way to start is obviously by making the media of communication serve the purposes of education. We can count upon the devotion of our religious teachers to master these media thoroughly and to use them effectively. For it is the devotion of its religious teachers that constitutes the main hope of Catholic education."

Another paper of general interest particularly because of the detailed papers in the field was Msgr. Thomas J. Quigley's "The Relationship of Reading and Listening to the Communication Arts." This paper was read at the opening of the Secondary School Department. Msgr. Quigley notes quoting the NEA, that more than ten years ago 90 per cent of our communication was based on speech. The addition of telegraph, telephone, the silent motion picture, the sound motion picture, radio, and television which are basically extensions of sound symbols, two of them using also picture symbols, has if anything lowered the 10 per cent for other than speech communication. The changed situation is thus described:

"These latter tools are replacing books and newspapers as the mass media of communication, and just as it was necessary in an earlier age to teach the masses to read and write, it has now become necessary to teach them the proper use of these new media. Hence the concern of educators. Teachers have found these new instruments excellent tools for more adequate communication of their own ideas to the pupils. But far more important is the task of training future generations to become wise in the use of these media and aware of their influence on the mass mind of the nation. Our channels of communication constitute a sort of nervous system in the social organism. The difference between peace and war, truth and error, justice and intolerance, charity and hate, is most often dependent on our communications. For the good of our nation and the world we must keep these channels clear for the manifestation of truth and understanding."

Msgr. Quigley believing that education was 50 per cent impression and 50 per cent expression, after emphasizing expression he is now alarmed lest "the modern emphasis on expression bring about a situation in which our students are so preoccupied with oratorical contests, student congresses, dramatics, essay contests, that they have no time left to develop any

ideas worth talking or writing about."

The description of the illiterates in the discussion of reading and communication makes a very important point. Msgr. Quigley says:

"Reading and Communication. It may seem ridiculous to include reading in a discussion of the communication arts, but I make no apology. Our social communication system simply will not function if our citizens cannot read, listen, and observe with intelligence and discrimination. I am not concerned here with the skill of reading as it is developed in classrooms, with word building or vocabulary building. Rather I point to the importance of developing a desire to read and a discrimination in the choice of reading materials."

"There are three kinds of illiterates. First is the kind who does not know how to read at all. Second are those who have the skill of reading but never read anything. Third are the ones who read occasionally but never read anything significant. The latter two are called functional illiterates, and their number is becoming larger. Despite radio and television, our communications can break down if this trend continues. As a people we need to develop a common perspective, to understand different points of view about the same fact or issue. At best this communication of perspective is most difficult. With people who do not read, it may be impossible."

#### New Officers

Most Rev. Matthew F. Brady, Bishop of Manchester, N. H., is the new President General of the NCEA. The only other

new officer is Very Rev. John A. Flynn, C.M., president of St. John's University, Brooklyn, N. Y., who was chosen to succeed Rev. William F. Cunningham, C.S.C., as a Vice-President General representing the College and University Department.

#### The Resolutions

The first of the 14 resolutions adopted at the final meeting dealt as follows with the Communication theme:

WHEREAS, Almighty God has deigned to communicate divine truth to mankind, and

WHEREAS, Jesus Christ, the Word of God made man, has communicated Himself to men both by the divine art of His life and teaching and by the visible sign of the Sacrament of His Love, the Holy Eucharist, and,

WHEREAS, the Catholic Church, ever the patron of the arts and sciences, has encouraged the scholarly pursuit of truth and the art of communication, be it

RESOLVED, that at every level of education and through every form of dialogue between the children of God, the old as well as the marvelous new media of communication be used to spread the knowledge of truth, both human and divine, and to unite mankind in the charity of Christ.

Other resolutions urged THAT the cooperation of parents be encouraged through home and school associations; THAT close relations be maintained with the community; THAT educational publishers be encouraged and that the schools develop authors and journalists; THAT Catholic educators take part in scholarly and professional associations; THAT the learning of a foreign language be encouraged; THAT continued attention be given to the educational possibilities of television and that students be encouraged to view carefully selected programs; THAT Catholic educators develop in youth competence and personal responsibility in evaluating the offerings of all media of mass communication; THAT regional meetings of the NCEA give due consideration to the theme of the previous national convention; THAT the NCEA congratulate the NEA on its centennial; THAT NCEA send best wishes to the National Citizens Council for Better Schools; THAT the NCEA thank the retiring president general, Most Rev. Albert G. Meyer, and the local committee for their hospitality; THAT the NCEA thank President Eisenhower for his greeting; and "THAT the Association thank His Holiness for his expression of confidence and pledge to him continued loyalty and devotion, asking the while that God may give him strength and years."



The new "Spiritual Life" quarterly magazine engrassed Rev. Raymond Adams, principal of Cathedral High School, Burlington, Vt., and Rt. Rev. Msgr. William A. Crowley, superintendent of schools of the Diocese of Burlington, Vt.



# College and University Department

As happened last year, the most serious self-criticism of Catholic education came out of the College and University Department—a healthy sign. And a great many more papers, prepared in advance, were submitted to the Secretary General than has been customary. The following quotations are from several outstanding papers read in this department.

## Consequences of the Catholic Ghetto Mentality

"In the fifties of the past century, it was a major cause of that historical accident which is now widely labelled as the *American Catholic Ghetto Mentality*. This is not the place to analyze the Catholic version of this phenomenon. Some current analyses of it—Father John Courtney Murray's, for example—are not to be surpassed. We can afford to be concerned with it only in so far as it affects our college teaching. It has affected it, and still affects it seriously. This attempt to maintain a *culture within a culture, this antithesis to the genius of Catholicism for adoption and adaptation*, this renunciation of the Christian apostolate is now several decades removed from its most seclusive and virulent period in the college world. But it still lingers among us in a widespread reluctance to *engage in dialogue with non-Catholic educators on problems* which are ours as well as theirs and which expresses itself in other ways which I shall now attempt to include in a summary. . . .

"1. The assumption that a college is a prolonged secondary school in its aims, teaching loads, and teaching methods.

"2. The assumption that ordination to the priesthood equips one to teach religious education at any time and to fill emergency gaps in other fields, outside the exact sciences.

"3. The assumption that the novitiate plus an M.A. in, for example, chemistry enables a nun to take on as a normal part of her schedule a class or two in religious education.

"4. The confusing of the pastoral needs of youth with youth's academic needs to the prejudice of both; illustrated by the acceptance of lazy and inept students, by roadblocks to flunking them out, by tailoring programs to their insufficiencies, by coddling them intellectually as long as they outwardly conform.

"5. The lack of concern for the intellectual needs of the more talented and industrious.

"6. The struggle of the C grade (and less) for *lebensraum* in an environment where the B grade tends to be the lowest common denominator.

"7. The assumption that if things academic should have secondary status in a house of religious formation, they should also be secondary in college: illustrated

by all that has been listed heretofore and by the failure to review continuously the correlation of aims and practices; the overemphasis on extracurricular activities; the proliferation of holidays for trivial reasons; the week-end escape or dispatch of the clerics of a faculty into heavy parochial duties; the prolonging through two or more semesters of work which is elsewhere completed in one; the absence of conditions calculated to encourage teachers to grow into a professional love and grasp and continuous cultivation of their field; the belief that cheating in examinations and stealing library books are without moral significance; the student's unspoken conviction that formal studies are a purgatory to be endured because of the prospect of final release into a paradise uncorrupted by intellectuality.

"8. The quest for quick and easy kudos: illustrated by the erection of a magnificent plant at the expense of academic integrity and in innocence of the clash between the Gospel and the gospel of gracious living; the disproportionate investment of time and money in the spectacular features of campus life; the multiplication of curricular offerings on paper beyond the resources to support them; the importation of celebrities with an eye to tomorrow's headlines rather than to what they can contribute to undergraduates; the paying of an overgenerous full-time salary to a part-time, hit-and-run lecturer associated on a full-time basis with a neighboring institution of some prestige; the quartering of a sufficiently prominent pedagogue among neighboring colleges so that each may have its cut of his effulgence.

"9. The grudging acceptance of lay teachers and the reluctance to give them tenure.

"10. The acquiescence in minimum standards set by others: illustrated by relapse into intellectual sterility, once the Ph.D. is won; by contentedness in the comparatively low standards set by the state and by regional accrediting agencies.

"11. The ambivalent admiration of the unfamiliar: illustrated by obsequious belief in the academic superiority of non-Catholic colleges to the point of indiscriminate, long-distant imitation coupled with an equally indiscriminate long-distant suspicion of them as social and moral agencies.

—Rev. J. M. Campbell, Catholic University of America

## The College Teacher Situation

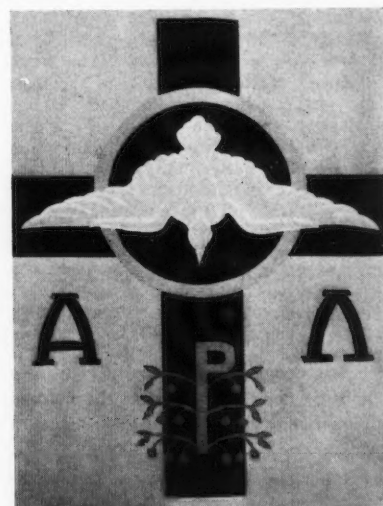
"Two years ago I told a group of deans of Catholic liberal arts colleges that even though their college may not intend to expand, it will be difficult for them to maintain their present status with regard to the quantity and the quality of their lay teachers. Replacements will have to be

found for those who retire; small colleges will be raided by the large powerful schools, public and private, for their best lay teachers, and the small colleges will not have the financial means to retaliate in like manner. Unless institutions conducted by religious orders have enough of their own community prepared or in training now for foreseeable needs, they will be affected by the shortage. The widening gap between the number of religious and the number of lay teachers in Catholic colleges you will not find discussed in any reports of the American Council, and what is said of the teacher shortage in the country in general, and the difficulties resulting therefrom, may apply to Catholic colleges with compound interest. In addition, ecclesiastical superiors and religious superiors who decide upon the opening of new colleges or the expansion of existing ones may be laboring under the misconception that they need only to furnish a few key administrators and key teachers of philosophy and religion and that the remainder of the staff can be readily secured on the open market. They are likely to leave their key administrators with a frustratingly difficult if not impossible task. Everyone is competing for young people between the ages of 20 and 35—business, industry, the armed forces, the professions of law, medicine, and the priesthood; the religious orders are competing for members, graduate schools for students, and colleges for teachers. They are all competing for those in the age group for which the population increase is practically negligible. Almost every occupation appears to the undergraduate more glamorous, attractive, and financially secure than the teaching profession. The teacher is low man on the totem pole."

—Rev. Paul E. Beicher, C.S.C., University of Notre Dame

## Consulting the Individual

"It is good that in some teaching orders, the young religious are now asked to choose their major fields of study. The result should be more animated and successful teaching."—Sister Mary Jeremy, O.P.



A Pentecost Poster designed by Sister M. Mynetta, S.S.N.D., St. Mary High School, Burlington, Wis.

# Secondary School Department

## Media of Communication

Following the general theme of the convention, the Secondary School Department devoted its opening meeting to problems of communication. Rt. Rev. Msgr. Thomas J. Quigley, Pittsburgh, Pa., discussed the changes that the motion picture, radio, and television have made in the arts of communication. "Pupils must be trained to use them (these new media) and interpret them in their adult life," he said. The first step is to develop "a good speaking vocabulary, adequate skill in conversation, and clear enunciation." He considered also of vital concern our habits of reading, listening, and observing. "Our social communication system," he said, "simply will not function if our citizens cannot read, listen, and observe with intelligence and discrimination."

Dan Herr, president of the Thomas More Association, Chicago, discussed further the subject of reading. He said that "We are slowly losing the habit of reading and the awareness of its joys and satisfactions."

The proper use of radio, television, and movies in high school education was the general subject of an outstanding sectional meeting, conducted by Sister Frances Loretto, S.S.J., Chestnut Hill College, Philadelphia. In her introductory remarks, the chairman stressed the need of determining what is worth viewing or hearing, since time wasted on worthless programs is needed for study and rest. Students need the guidance of the school for their selection of programs. Another caution by Sister Frances was that television will not satisfy the need for reading good literature.

Rev. Francis J. Matthews, of St. Louis, presented a well-organized discussion on the development of Catholic television and radio programs. "There should be a diocesan director of television-radio programs who could co-ordinate all programs, who would know whom to approach, who would consult with professional Catholic artists and producers, and who would secure the co-operation of diocesan organizations." The extent and nature of the Catholic programs will depend on the degree of Catholicity of the area, the financial resources, the co-operation from the network, and potential talent available.

Sister Josephine Rosari, S.S.J., of John W. Hallahan Catholic Girls' High School, Philadelphia, reported on the development of television as a teaching medium. She cited several studies indicating favorable results in teaching French, chemistry, typing, and science.

Edward Fischer, of Notre Dame, Ind., said that teachers can help their students to evaluate radio, television, and movie programs. The teachers can follow the announcements and criticisms in newspapers and audio-visual publications and thus be ready to help students in developing good taste and responsibility.

Mrs. Charles J. O'Neill, observed that "radio, movies, and television affect not only the child, but also the adults who guide young children." The teachers have to compete with the professionals who arrange these programs; thus they are challenged to present their material in more interesting ways.

## Problems and Student Activities

In a panel on general problems, Rev. Mark Hurley, of Bishop O'Dowd High School, Oakland, Calif., presented the picture of football as a financial and health burden on the school. It costs \$140 to outfit each boy, to say nothing of the cost of coaching. He questioned the need for such rugged competition, especially in view of its danger to life and health. A participant from the floor maintained that there are more accidents and injuries in physical education than in football.

The advanced placement program and merit scholarship programs were discussed favorably as means of helping talented students.

Another meeting considered some specific activities. Brother Fred Weisbruch, S.M., principal of Don Bosco High School, Milwaukee, Wis., said that social activities were a necessity. He suggested that a definite program be set up after consultation of

faculty and parents. Sister Georgine, O.S.F., of Pius XI High School, Milwaukee, questioned the value of the school yearbook. It is expensive and wasteful in money and in time of students and teachers; it is a distortion of values. All its purposes can be achieved more readily by the student newspaper. Brother Celestin, F.S.C., of Calvert Hall, made an eloquent plea for the recognition of the real values of the student council.

## Religion and Guidance

Rt. Rev. Msgr. T. Leo Keaveny, superintendent of schools of the Diocese of St. Cloud, presided at a meeting on religion and guidance. Brother Andre, S.C., of New Orleans, discussed group guidance; Sister M. John Ignace, S.S.N.D., Milwaukee, treated the role of the religion class in guidance; Rev. John Crosby, of Evanston, Ill., explained a program of personal spiritual guidance at St. George High School in his city. Here the Christian Brothers called upon priests of neighboring parishes to come to the school, each at a definite time each week, to be available for private consultation with the students. A senior student of the school followed Father Crosby in presenting the students' evaluation of this successful undertaking. The next speaker was a laywoman who has been giving "talks to teens" in Catholic high schools.

A second meeting on religion was a panel discussion of such topics as: going steady in high school, integration, sense of the apostolate, Catholic college, moral problems in reading, students' parish life, religious organizations.

# Elementary School Department

## Public Relations

Catholic educators do not fully realize the importance of good public relations in making known to the public the Catholic school in its essence and its activities, Brother Columban of Mary, F.S.C., principal of Incarnation School, New York, N. Y., told educators attending the elementary department conferences. "The Catholic school is achieving much and making a significant contribution to the community and the nation, yet, to a large extent, its accomplishments are unknown and its efforts are unrecognized; because the Catholic school has failed to make maximum use of good public relations."

Sister Mary Canice, C.P.P.S., principal of Good Counsel School, Cleveland, Ohio, said that in the elementary school the teacher is the center of the public relations program. She explained that, while the teacher "does not necessarily meet the public too frequently, her pupils do and it is their attitude and their achievement by which the public judges the school." In discussing faculty-parent relationships, Sister Canice told of a questionnaire sent to parents to discover what they wanted

to hear about their children. Responses received indicated parents wanted most to know the problems Sisters have in coping with children, suggested methods of correction, and also ways in which they could help in religion and different subjects.

## Elementary English

Discussing how education has shaped intelligent readers and comprehending listeners, Sister M. Kevin, S.C.L., St. Mary College, Xavier, Kans., told elementary teachers that research has proved that the listening skills of youngsters can be improved. For instance, in a seven-month experiment conducted by Sister M. Lauriana, C.S.S.F., children were taught listening skills for ten minutes daily—using a listening exercise manual designed for fourth grade in the Detroit parochial schools. These pupils showed considerable superiority over those who had acquired listening skills only incidentally.

"For the very little child the sharing of beautiful books cannot begin too early." Elementary school teachers heard this from Miss Helen M. Brogan, elementary school specialist, New York public library.

"Fine picture books," Miss Brogan said, "exert a far more subtle influence in the formation of reading tastes and habits than is possible for any one of us to estimate. Fairy tales, nonsense stories, hero tales offer liberation to the mind, an extension of the imagination, fancy, and a sense of wonder; they develop an appreciation for the ludicrous, humorous, joyous, and spiritual elements of life."

Urging the teachers to encourage poetry, Miss Brogan said, "Since comparatively few of the children who come to your classrooms ever hear poetry read aloud at home, or discover great poets on the bookshelves, then it is the teacher who must be ready to open this new world of beauty to the children."

"Children love words; they're always using them; they love to hear you say them," John H. Treanor of Boston Teachers College, told elementary teachers attending his talk on vocabulary teaching. "The formal study of vocabulary belongs in grades four, five, and six," Mr. Treanor said. "Boys and girls in grades four, five, and six have never been extended anywhere near their capacity to learn."

He outlined the method of vocabulary teaching he has found most successful, telling how every pupil every day is asked to write a paragraph of three sentences. Before they write the sentences, however they are taught what a good sentence is; the types of words it should contain. Each student keeps a notebook of specific words he has learned from week to week.

"First of all," said Mr. Treanor, "the foundation for vocabulary study, as in so many other fields, begins with the teacher — her diction, the zeal with which she insinuates new words into everyday situations, her conscious sharing of the power and beauty of language. And there are innumerable opportunities for displaying these things, with a value that is inestimable. Briefly the teacher must set the tone of all language effort."

Miss Alice Heenan, an educational reading consultant from Chicago, Ill., said that today's children have more opportunities to learn about current events, science, health, and other important topics but teachers don't provide them with opportunities to share their knowledge. She suggested that teachers provide gracious classrooms and create opportunities so that children feel the need or desire to relate their experiences. She commented, "Too often we expect standards of children we as adults don't maintain . . . by forcing students to use adult English we are apt to miss out on colorful speech."

#### Communication Theme Stressed

The Elementary School Department devoted its first meeting to the address of Bishop Shehan (already quoted in this report) on the subject of "Catholic Education and Modern Media of Communication." Another meeting, under the chairmanship of Rt. Rev. Msgr. James E. Hoffich, superintendent of schools for the Archdiocese of St. Louis, was focused on educational television. The panelists were specialists from St. Louis; Columbus, Ohio; Pittsburgh, Pa.; and Washington, D. C.

Sister M. Rosalie, S.C., of the Catholic School Board Office in Pittsburgh said:

"This pioneering endeavor includes teaching with television and teaching by television. Teaching with television is simply adding to the lesson, at the appropriate time and place, materials which otherwise would not ordinarily be available. Such programs are usually labeled, 'enrichment' or 'supplementary.' They run the gamut of subjects and formats. Check the columnar list of subjects taught in the elementary and secondary schools and you'll know I mean 'run the gamut.'"

Teaching by television, on the other hand, assumes that the whole lesson may be given by sound and camera. It is with this direct teaching, also called systematic teaching type, that I am concerned this afternoon. May I begin by saying that teaching by television is not a peek into a classroom where the teacher and her pupils become fish in a 4-3 ratio bowl. Neither is it the lifting of a teacher from a classroom to a TV studio. Nor is teaching by television a means whereby the classroom teacher is given her morning coffee break. Rather teaching by television is a *fusion* of (1) *good teaching* and (2) a new medium. And this, my dear friends, implies more than "meets the eye . . . and the ear!"

Sister M. Daniel, C.S.J., co-ordinator of Catholic programs for the Archdiocese of St. Louis, said:

"Committees are being organized now for our new program for next fall when we hope to bring into the classroom enriching and maybe direct-teaching programs for arithmetic, language, social studies, and science. Whether the station succeeds in accomplishing its objectives depends on the classroom teacher primarily. She is the core of the program. She will continue to bring forth ideas, plan programs, evaluate and utilize them in the classroom, re-evaluate, and plan again. In the hands of the classroom teacher, television in Greater St. Louis will remain a unique contribution to the learning experiences of our children. Therefore, as has been said before, how well Educational Television will be used in St. Louis is the joint responsibility of teachers and KETC — Channel 9.

The meeting on science was entitled "Communicating with God through Science."

The final session featured an address entitled "Telling Our Story to All," by Rev. John A. O'Brien, of Notre Dame, Ind., professor of religion, and editor of school readers.

## Special Education Department

The Special Education Department of the NCEA was organized as a department two or three years ago. It has as its special adviser, Rev. William F. Jenks, C.S.S.R., formerly a teacher of special education subjects at the Catholic University of America. Rt. Rev. Msgr. Edmund J. Goebel, superintendent of schools for the Diocese of Milwaukee, is the president; Rt. Rev. Msgr. Sylvester J. Holbel, of Buffalo, N. Y., is vice-president; Rev. Elmer H. Behrmann, of St. Louis, Mo., is secretary; and Father Jenks is associate secretary.

#### Physical and Mental Health

The opening meeting of the Special Education Department at the 54th annual meeting of the NCEA considered the general phases of physical and mental health (or lack of health).

Dr. John B. Murphy, of St. Vincent's Infant and Maternal Hospital, Chicago, discussed "Physical Health as Essential for the Learning Process." He said that private physicians should be integrated into the school health program. Three features, he said, are important in the program: (1) physical examinations at regular intervals; (2) adequate follow-up to each physical examination; (3) educative and counseling services for parents of children with health inadequacies. Teen-agers, he said, are ready to accept more adult concepts of hygiene and health, and they can be conditioned in high school for their adult responsibilities.

Dr. John V. Liccione, director of the guidance center of Marquette University, Milwaukee, spoke as a psychologist on "Evaluating Your Pupils." He claimed

that, exclusive of those already in institutions, 3 to 5 per cent of all children are mentally retarded. He urged better parochial school facilities for helping the mentally handicapped child. Group testing, he said often can yield only a general picture of mental retardation; individual testing should follow when indicated.

The retarded child's development, said Dr. Liccione, is just as much the result of his early environment as is that of the normal child. Severe emotional upsets greatly complicate the original problem.

"The Psychiatrist Looks at the Teen-ager" was the topic of Dr. James R. Hurley, a Milwaukee psychiatrist. Paying special tribute to the parochial school for the solid basis it gives to children in the integrity of its religious principles, Dr. Hurley concurred with a highly respected psychiatrist, now deceased, who wrote that all the psychiatric books and papers ever written could be summarized in the Sermon on the Mount.

Dr. Hurley stated that most people have little idea of the intense fears that often accompany the child's approach to a departmentalized school program. The psychiatrist sees the results of these fears in five typical cases: (1) the youth who "just goes through the motions" in high school because the curriculum is not adapted to his special aptitudes; (2) the student who suddenly refuses to go to school; (3) the nonconformist who gets attention by being bad or loud; (4) the scrupulous child, product of perfectionist standards; and (5) the suspected sexual deviate.





The convention attracted many visitors from overseas, but probably the farthest from home were two Carmelite nuns from Kerala State, South India. Sisters Bernadine and Sophie, students at Alverno College, Milwaukee (above) are discussing the "Christian Family Life" program with Mr. and Mrs. Patrick

Crowley, Wilmette, Ill. Sister Bernadine begged for donations of Catholic literature for Christ King Convent, Mysore, India. The picture on the right shows Rev. Calvert Alexander, S.J., of the American Jesuit Missionary Association, New York City, and Sister Marion Xavier, S.N.J.M., formerly of St. Mary's Academy, Portland, Oregon, a student at Marquette University, discussing the missions in Alaska.



Dr. Hurley pointed out that the behavior problems of adolescence and pre-adolescence can be much more easily understood if we view them as expressions of fear or hate emanating from a poor concept of self. All behavior stems from vital self-preservation instincts.

### Training in Speech

"The Imperative Need for a Speech Program in Catholic Elementary and Secondary Schools" was discussed at one of the meetings by Sister M. Jogues, O.P., an adjustment supervisor in the Milwaukee Catholic schools. Sister Jogues stated clearly that the program she advocated was intended for all pupils, not alone for those with outstanding speech defects. She said:

"In discussing the topic, the imperative need for a speech program in the elementary schools, I shall consider a plan for speech improvement for all children in all grades; rather than a plan for the treatment of special disorders. Formerly, we thought of a speech program for the few, but now, as the following study will indicate, speech defects among children have increased; consequently, we must think of a speech program for many. The Committee of the American Speech and Hearing Association which prepared the report for the Midcentury Whitehouse Conference stated that 5 per cent or 2 million of all children between the ages of 5 and 21, is the 'lowest defensible estimate' of the number of persons with speech disorders. The Committee added that 2 million more children, another 5 per cent, have relatively minor and voice deviation. Dr. Ruth Becky Irwin, associate professor of speech at the Ohio State University, states that 'from a practical standpoint, probably 10 per cent of a school population needs special instruction if the classroom teacher has little or no training in speech.'"

Sister Jogues urged the teachers to check their own speech. She insisted that the

teacher and the speech correctionist must be adequately trained. She recommended choral reading as a specially successful device in which the pupils gladly co-operate.

The following remarks about choral speaking, presented at a meeting in another Department by Mrs. Agnes Curran Hamm, instructor in speech at Mt. Mary College, Milwaukee, fit so well into this discussion that we present them here:

"When we approach the need for speech training in the elementary school we run immediately into the problem of today's overcrowded classroom. How can one teach speech, which is an individual skill, to so many? There isn't time. Obviously, the group method—*choral speaking*—is the only solution. Here the individual is trained within the group. If twenty minutes a day is allotted to choral speaking, each child works for the full twenty minutes. Speech is a skill and an art—practice is of the essence. How can a child in a classroom of forty or more students get any appreciable amount of practice except in a group?"

"Now, what exactly is choral speaking? We define it in two ways: According to its use, it is the group method of speech training and appreciation of poetry; according to its nature, it is a group of many voices trained to interpret prose and poetry as one beautiful voice. In other words, students learn to take words from the printed page and make them live through their minds, hearts, responsive voices, and good diction. The creative, artistic interpretation goes hand in hand with the technical training in voice and diction."

"Remedial Reading at the Elementary and Secondary Level" was the title of an address delivered by Sister M. Julitta, O.S.F., director of the reading clinic at Cardinal Stritch College, Milwaukee. Sister Julitta recommended the following factors be considered in remedial or corrective teaching at both elementary and sec-

ondary levels: "Remedial or corrective work is concerned with those achieving below potential; the one receiving remediation is an individual; diagnostic study of the individual and his problems is an absolute prerequisite to remedial or corrective work; remediation must be directed to the problem and its sources as indicated by the diagnostic findings and in line with research findings; remediation must begin at the learner's actual level of reading achievement; the program must be balanced to avoid creating problems; varied materials to meet individual needs are necessary; and a well-educated and professionally prepared teacher is essential for an effective program of remedial and corrective work."

### The Adjustment of Pupils

Sister M. Jane Frances, S.S.J., an adjustment supervisor in the Catholic schools of the Archdiocese of Milwaukee, discussed "The Work of the Adjustment Supervisor." She claims that the vast majority of children can be integrated into the classroom. The teacher, she said, must create a positive attitude toward the child. Twenty per cent of exceptional children are slow learners. It is not a question of preparing them for college. In grades four to eight, in her system, special classes are maintained for the slow learners.

James J. McCarthy, research assistant at the institute for research on exceptional children at the University of Illinois, explained how research workers are endeavoring to provide teachers with principles for the organization of their work with slow learners.

### The School Nurse

The work of "the School Nurse in Catholic Schools" was discussed by Gertrude Mulaney, R.N., of the Milwaukee health department. Principal, teachers,

physicians, and nurses need to work together.

1. School and classroom experiences should be developed which establish healthful attitudes and practices.

2. Plan an environment which is safe and conducive to healthy living. Properly built playgrounds, buildings, adequate lighting and seating, and facilities for cleanliness must be provided.

3. Provide medical and nursing services which detect health defects, promote the early correction of these deviations, restore and rehabilitate the child to his optimum capacity, and aid in preventing and controlling disease.

### Curriculum for the Retarded

Curriculum needs of the retarded child were discussed by Sister M. Theodore, O.S.F., supervising teacher, St. Coletta School for Exceptional Children, Jefferson, Wis. She reminded teachers that "The child who is retarded has the same fundamental social and emotional needs as do all children, and can build a healthy personality only when these requirements are satisfied." She outlined his needs as follows: "The retarded pupil in the classroom must have an opportunity for work which is within his scope of ability, or he will resort to attention-seeking behavior." He must have acceptance. "The sense of belonging is important for a child's happiness, and unless he is happy there is little hope for progress." Another basic need is accomplishment. The curriculum must be divided into carefully graduated levels, relative to the child's maturation, so that he can achieve consistently. Finally, "all retarded children have a special need for affection. When the teacher shows consideration for their individual needs and disabilities, she proves to her retarded pupils that she really cares."

School music programs must be planned to reach the child who is handicapped physically, socially, and mentally, Sister M. Josepha, O.S.F., assistant professor in music therapy and music education at Alverno College, Milwaukee, told conventioners attending a sectional meeting of the Special Education Department. She went on to explain that "the problem of meeting the needs of all these children in the same music session can be solved by presenting such a variety of experiences in music that each child may discover some phase of musical activity in which he is able to perform with enjoyment." She noted that some phase of this all-inclusive music program should be within the reach of each child whether he is handicapped or not. "However," she said, "in order that greater educational values may be obtained for the handicapped, emphasis should be placed upon those aspects of musical participation that can be adapted to their specific needs." Using the cerebral palsied child, as an example, she pointed out how finger plays and action songs based on ordinary life situations would provide for him a source of musical enjoyment and a stimulus for practical, co-ordinated muscular response. She described three case histories which further illustrated her point; and a six-year-old girl, who had learned to play the piano with a prosthesis on her left hand, gave a short piano recital.

## Catholic Audio-Visual Educators

"Modern communication media — radio, movies, and television — are both the creatures and creators of our environment," stated Mrs. Charles J. O'Neil, the keynote speaker of the Catholic Audio-Visual Educators meetings held at the Schroeder Hotel, Milwaukee, in conjunction with the NCEA convention.

### The Audio-Visual Challenge

How to use audio-visual material challenges the classroom teacher, continued Mrs. O'Neil, but through these materials it is possible to impart, even to the slow learner, a common store of knowledge that we all need in this world.

"We should not lose sight of the fact that audio-visual material affects the world. Radio, movies, and television affect not only the child, but also the adults who guide young children." The difference in reaction to the media depends upon the maturity of the viewer, she explained. "To our era, these media are as the medicine show and the gladiatorial conflicts of the past. . . . Mass media tend to produce a mass culture."

Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, introduced Mrs. O'Neil as both a mother and an experienced teacher at Holy Angels Academy, Milwaukee, and at other midwestern Catholic girls high schools. She replaced the Most Rev. Loras T. Lane, Bishop of Rockford, Ill., who was unable to attend the opening CAVE session.

Although modern communication media have reaffirmed the educational function of the family, stated Mrs. O'Neil, the family by itself cannot handle all the effects of these media. The help of educators is needed to build a higher level of taste in the public and to make these media a part of education. At present, Catholics are not using these media to communicate their ideas and ideals of morality. "The responsibility for good programs rests on the public, on the educators, and the producers. . . . We must modify our concept of communication media so we can guide the child in forming right concepts."

Very Rev. Msgr. Leo J. McCormick, CAVE president, explained the CAVE seal of approval which will be awarded to worthwhile educational films, and announced a new official publication, *CAVE News Digest*.

### Audio-Visual Aids in Classrooms

Lecture demonstrations on how to use audio-visual materials in teaching specific subjects filled the three-day CAVE program. "Learning Religion Through Study of the Liturgy" was demonstrated by the pupils of St. Jude's school, Wauwatosa, Wis., under the direction of the pastor, Rev. Joseph J. Holleran. A choral group from St. Francis Seminary, Milwaukee, directed by Rev. Elmer F. Pfeil, demonstrated the instructional value of sacred music.

"Teaching Arithmetic with Visual Aids" was the topic of Sister M. Jacqueline, O.P., Edgewood College, Madison, Wis. "The Use and Misuse of A-V Materials in High School Science" was explained by Sister M. Matthew, S.D.S., Divine Savior high school, Milwaukee.

Rev. Michael F. Mullen, C.M., vice-president of CAVE, presided over the demonstrations on Thursday morning wherein Edward Dix, Jam Handy Organization, reviewed audio-visual teaching of the social sciences, and A. B. Terlow of the Eastman Kodak Company spoke on the educational value of photography in high school. "Sing the Catechism" was demonstrated by John Redmond, Hackensack, N. J. The president of Educational Development Laboratories, Stanford E. Taylor lectured on "Reading Turns to A-V Aids."

Sister M. Michaelen, R.S.M., St. Monica's school, Detroit, explained how to train elementary students to operate a-v equipment. Numerous suggestions on how to improve high school English courses with audio-visual aids were offered by Brother H. Albert, F.S.C., St. George's high school, Evanston, Ill. Sister Mary Ignatia, C.S.J., secretary of CAVE, presided at these sessions.

### Educational Television Station

Highlighting the CAVE convention was a tour Friday morning of WMVS-TV studio headquarters for the new educational television channel 10 which will be in operation in Milwaukee this September. Dr. Ella C. Clarke, Marquette University, introduced Otto Schlaak, professor of television at Milwaukee Vocational School, and Paul Taft, station manager, who explained the operation of an etv station and gave the visitors some helpful tips on staging educational programs.

The tour followed a discussion on the "Evaluation and Co-operation with TV Programs" by Mrs. John Riedl, TV-Radio chairman of the Milwaukee League of Home and School, and Rev. Gabriel W. Hafford, director of TV and radio, Archdiocese of Milwaukee.

The busy schedule of activities arranged by Rev. Joseph A. Coyne, O.S.A., CAVE convention chairman, also included some evening sessions which previewed new filmstrips, Catholic films and audio-visual equipment. Probably the most entertaining session was a lively demonstration of folk dancing by the Polish Dancers of Milwaukee, directed by Dr. Alfred J. Sokolnicki, and the American square dance staged by Howard Ballance of Square Dancers Associates.

### Audio-Visual Aids to English

Brother H. Albert, F.S.C., of St. George High School, Evanston, Ill., presented an interesting illustrated talk entitled "High School English Receives an Assist from A-V." Brother Albert defined audio-visual aids as anything that will supplement the

textbook. He mentioned such varied devices as the teacher's imaginative interpretation, bulletin boards, brochures, encyclopedias, magazines, students artistic illustrations, still pictures, recordings for phonographs and tape recorders (the latter almost irreplaceable), radio programs, television presentations of the classics (especially Shakespearean plays), the camera club, field trips, and the school public-address system.

Teachers must be trained to use audio-

visual aids. Audio-visual aids are as old as education itself, but we need to use some of them in their modern forms. The Church, he said, approves of up-to-date methods.

At the end of his well prepared talk, Brother Albert demonstrated the use of a modern opaque projector in putting on the screen from a book, illustrations of the Canterbury Tales while, he suggested, a tape recorder would give the narration in the original Chaucerian English.

## Catholic Business Education Association

The twelfth annual convention of the Catholic Business Education Association was held at the Hotel Wisconsin, Milwaukee, during the time of the 54th annual convention of the NCEA.

### Address of Welcome

Most Rev. Albert G. Meyer, Archbishop of Milwaukee, in his welcoming address emphasized the idea that in our classroom work we must remember that we are developing the intellects of human beings. We must be sure that we stress the highest Christian ideals throughout all our business courses ever mindful that "In the welter of current opinions, if we are to remain faithful to our educational principles, we must devise a program aimed at intellectual and intensive spiritual formation and information. We must make our system of education deeply spiritual as well as practical." The Archbishop also assured his audience that "... We American Catholics have a right to feel proud of the accomplishments of our system of schools in building up patterns for the communication of God's truth. American people value Catholic education so highly that they are clamoring for it in a measure far beyond our expectations. Through God's grace, our Catholic educators are training capable, intellectual, social, ecclesiastical leaders. . . ."

### President's Message

Brother Remigius, S.C., in his presidential address, informed the members of the tremendous growth of the Association—membership now totals 2070. "We can all feel truly proud of the progress of the CBEA, but remember that it is to each one of you back home and in your respective religious communities and schools that this spread of Catholic Business Education is due, under the guidance of our Heavenly Patron—Maria Duce!"

### Professionalism in Business Education

"The purpose of organization is to develop professionalism" was the opening note of Miss Gladys Peck, supervisor of business education, state of Louisiana. "This means taking advantage of every

opportunity to learn all we can so as to enable us to do better jobs in the classroom, thereby making it as easy as possible for the boys and girls to learn as much as possible and help them develop into the type of men and women that we would have them be—real Christian soldiers of Jesus Christ."

"Why have a Catholic Business Education Association?" Miss Peck stated: "It is because you are interested in your graduates being not only vocationally competent and potential executives but also that they may possess profound convictions and enthusiasm for truth, have the strength to resist the false ideas and ideals of their contemporaries, and have the determination to serve God everywhere—at home, in the marketplace, as well as in Church. America will never rise to the fullness of its potentialities until business education graduates bring the love of God to all places where business is transacted."

The final phase of the Professionalism aspect of the program was covered by Dr. John L. Rowe, chairman, Department of Business Education, University of North Dakota, in his presentation entitled "New Curriculum Patterns." Dr. Rowe stated: "The vocational objective will continue to be the primary objective of secondary school business education. We have in the past, and can continue in the future, to train satisfactorily for initial employment through the secondary school business curriculum. . . . We are familiar with the studies dealing with why employees lose their jobs. The reports are all in the same vein—not for lack of skill, but for lack of desirable personality traits. . . . A skilled performer is an adjusted individual, personality-wise. . . . Curriculums for the clerical occupations will assume added importance in the secondary school. Special adaptations will have to be made for this growing area of business activity. This in no way diminishes the importance of stenography and bookkeeping curriculums or offerings."

In the opinion of Dr. Rowe, "General business education is an important objective of the secondary business curriculum. To achieve this objective it will be neces-

sary to have a core type of curriculum—junior general business education and senior general business education. The speaker recognized the compatibility of general business education with vocational business education. He is opposed, however, to the stress placed on general value to the exclusion or the diminution of vocational objectives."

### Questions of Automation

"Our Technological Progress and Its Implications for All Americans" was the subject developed by Mr. William L. Hartley, engineer, executive sales, Link-Belt Company, Chicago. Mr. Hartley in sketching the pattern of "Our Progress" stated "the American concept of the right of the individual, not only to the fruits of his physical labor, but to the products of his inventive genius as well, wedded to our free competitive enterprise system, is the sound marriage on which we have built for our nation the highest standard of living which the world has ever known." This progress was traced through transportation, communications, homes, foods, etc. He observed, "Our mechanical progress has made it possible to relieve man from the heavy burdens of his work, to increase his productivity so that he can provide a higher standard of living for himself and his family, to reduce his hours of work, and give him more leisure, and to free more men to perform increasing services that make all our lives better. These are the basic functions and obvious results of the machine."

In today's conditions and trends, business and industry must give careful attention to three specific spheres of activity. "The first requirement is that they produce goods or services of a suitable quality and at a low enough cost so that the customers will buy them. The second phase is the constant study of resources, equipment, and methods to determine which are being outmoded, less efficient, or obsolete. These must be improved or eliminated or the product and the earnings will suffer. The third problem is planning for the future. Here again the economics of the industry demands that there be a long careful look ahead, not only in terms of present, but in its implications for the requirements of the future."

In the second part of this subject of Automation Dr. Earl G. Nicks, business education division, the Underwood Corporation, New York, developed the subject: "The Importance of Automation for Business Teachers."

"Automation," said Dr. Nicks, "is not here because we suddenly have genius capable of producing electric brains but because: (a) paper work costs and clerical costs must be cut; (b) management demands more information, accurate information, with all possible speed in order to make important decisions." It is the opinion of Dr. Nicks that the education that we must give to our students must provide them with "a sense of possibility." He continued, "this sense of possibility comes from having solved many problems—impossible ones. Education's greatest weakness has been in teaching the answers to problems instead of emphasizing the





Covered-wagon days still have an appeal to youth. By studying history these children of Holy Name School, Dayton, Ohio, prove that "American ends in I can" has always been the ideal of a real American.

processes involved in getting through to the answer. Actually, automation has no answers; it only has problems. It makes up its answers as it goes along. Don't go changing your curriculum because of automation in business, rather, check the curriculum to see whether it is preparing people who can adjust themselves in a world of automation."

"The Impact of Automation on Employment" was the contribution of Dr. Kenneth Henning, chairman, department of management, De Paul University, Chicago, in the third part of the subject of Automation. Dr. Henning stated, "Thus far in the United States, there have been no mass lay-offs resulting from automation. This is undoubtedly because the present development of the technology in this country is taking place against the background of a healthy, dynamic, and prospering economy and because the transition to automation has proceeded slowly enough to allow attrition or normal employee turnover to hide the displacement which might otherwise occur. . . . A recession of the economy might seriously complicate the situation, a speeding up of the transition from the mechanized factory to the automatic factory might result in short-run technological unemployment. . . . Here, however, it should be kept in mind that the sectors of the economy such as manufacturing, most likely to be automated, account for only a small percentage of the working force, so that even if the contingencies mentioned above should occur, the impact upon total employment would probably not be severe."

Dr. Henning's observation indicated that automation's most important impact will not be on employment but on the functions and qualifications of employees. Auto-

mation gives promise of counteracting the degrading of man by requiring the *upgrading* of labor skills. He stated, "Mass production upgraded the unskilled laborer of yesterday into the semi-skilled machine operator of today. Automation can be expected to upgrade the semi-skilled machine operator of today into a highly skilled technician."

#### Luncheon Address

"The Role of the Individual in an Age of Automation" was the title of the address presented by Robert J. O'Brien, research department, Armour Research Foundation, Chicago, Ill. Mr. O'Brien called to the attention of the group the recent study entitled "The American Catholic Family" by Father J. L. Thomas, the well-known Jesuit sociologist. Mr. O'Brien stated, "the fundamental problem posed by this author is the conflict which can exist for a minority culture in a situation where the majority culture does not share its philosophy of life. Specifically, this is a conflict

between fundamental ideological concepts, social ideals, and accepted norms of social practice."

With this in mind, Mr. O'Brien emphasized four areas in which automation would affect the role of the individual: (1) increased material standard of living; (2) increased individual and family mobility; (3) increased communication levels; and (4) increased productivity and increased leisure time. It is evident that "all of these results of automation will require an increased need for education of both the mind and the will, that is, the education of the whole man so that he may know the good and choose the good. . . . All of these factors properly used 'and that is the key' can enable the individual to more perfectly fulfill his role in life now than perhaps at any other time in history. . . . The challenge is great but the means of operation (fulfillment) are also great. . . . This adds up to great opportunities for the individual to more completely fulfill his role as a human being in an 'Age of Automation.'"

#### Announcements

The 1957 Catholic Business Education Conference is scheduled for San Antonio, Tex., July 29, 30, and 31. The Conference headquarters will be at the Gunter Hotel. The theme of the Conference is "The Moral Challenge to Business and Professional Leaders." Sister Bernadette Marie, C.D.P., chairman of the Southern Unit, Our Lady of the Lake College, is chairman of the conference.

The 1958 National Convention of CB-EA is scheduled for Philadelphia.

The Midwest Unit of CBEA was the host to the twelfth national convention. Sister M. Therese, O.S.F., Madonna High School, Chicago, chairman of the Midwest Unit, was the general convention chairman.

Brother Andrian Lewis, F.S.C., Bishop Loughlin Memorial High School, Brooklyn, N. Y., is national treasurer-elect of the Catholic Business Education Association. It was announced at the twelfth annual convention. Brother Lewis succeeds Sister M. Immaculata, R.S.M., Mount Mercy College, Cedar Rapids, Iowa.

Brother James McCaffrey, S.M., Chaminade College, St. Louis, Mo., is the public relations director-elect for the Association. Brother James succeeds Brother J. Alfred, F.S.C., Christian Brothers College, Memphis, Tenn.



The Knights of the Altar at St. James School, Decatur, Ill., were breakfast guests of the Holy Name Society after 12 of the boys were received as Grand Knights of the Altar at the Holy Name Mass. Rev. F. W. Klasner is the pastor. The School Sisters of St. Francis are in charge of the school.

# Catholic Education News

## AD MULTOS ANNOS

★ The following Brothers of the Holy Cross will celebrate, on July 2, the twenty-fifth anniversary of their vows: BROTHERS SIMON SCRIBNER, MATTHEW GARA, REMIGIUS BULLINGER, CHRISTIAN STINNETT, DOMINIC ELDER, THEOPHANE SCHMITT, and PAULUS MCGORY.

★ SISTER LOUISE OF THE NATIVITY recently celebrated her 70th anniversary as a nun. A member of the School Sisters of Notre Dame she continues to take an active interest in activities at Notre Dame Academy, Roxbury, Mass.

## HONORS & APPOINTMENTS

### College President Named

REV. RAYMOND G. HUNTHAUSEN has been named president of Carroll College, Helena, Mont. He was formerly spiritual director of students for the priesthood at the college and also diocesan director of vocations. He succeeds the late MONSIGNOR R. VINCENT KAVANAGH.

### Marian Medal Awarded

VERY REV. JAMES M. KEANE, O.S.M., of Chicago, founder of the Sorrowful Mother Novena and editor of *The Age of Mary* magazine, recently received the second annual Pope Pius XII Marian Award. The award, originated by the Montfort Fathers in 1955, is given to recognize outstanding support of the Pope's request for individual consecration to the Immaculate Heart of Mary.

### International Poetry Citation

DR. JOSEPH TUSIANI, professor of Italian literature at the College of Mount St. Vincent, has been awarded the Greenwood Prize of the Poetry Society of England for his 200-line poem, "The Return." The award is made annually in a major international competition for a previously unpublished long poem. Dr. Tusiani is well known in Italy for his several volumes of verse and literary criticism. He is on the executive board of the Poetry Society of America and a member of the Catholic Poetry Society of America.

### Publishing Medal

P. J. Kenedy & Sons has received the Third annual Thomas More Association Medal for "the most distinguished contribution to Catholic publishing in 1956." The New York firm was awarded the medal for publishing the four-volume set, *Butler's Lives of the Saints*, which presents the biographies of more than 2500 saints. The set was edited by the late Rev. Herbert Thurston, S.J., and English scholar Donald Attwater.

### Catholic Press Award

Jim Bishop, author of *The Day Christ Died* recently received the ninth annual Catholic Institute of the Press award for "the distinguished manner in which he has exemplified Catholic ideals in the communications field." The Catholic Institute of the Press is a professional organization of Catholic laymen and clergy in the communications field. Previous winners of the Institute awards include columnist Bob Considine, H. I. Phillips, Fulton Oursler, and Martin Quigley.

### School Controls Commission Post

Rev. John J. Cavanaugh, C.S.C., former president of the University of Notre Dame and now director of the Notre Dame Foundation is a member of the newly created Com-

mission on Public Controls in Higher Education. The 12-member group will study governmental controls, which it says are being increasingly imposed on colleges and universities.

### Science Fellowship

Sister M. Virgil Ghering, O.P., associate professor of chemistry at Aquinas College, Grand Rapids, Mich., has been awarded a science faculty fellowship by the National Science Foundation for a year's pre-doctoral study at Fordham University. The fellowship

carries with it a stipend of approximately \$5,000. This is the first year the award has been made.

### Philosophy Society President

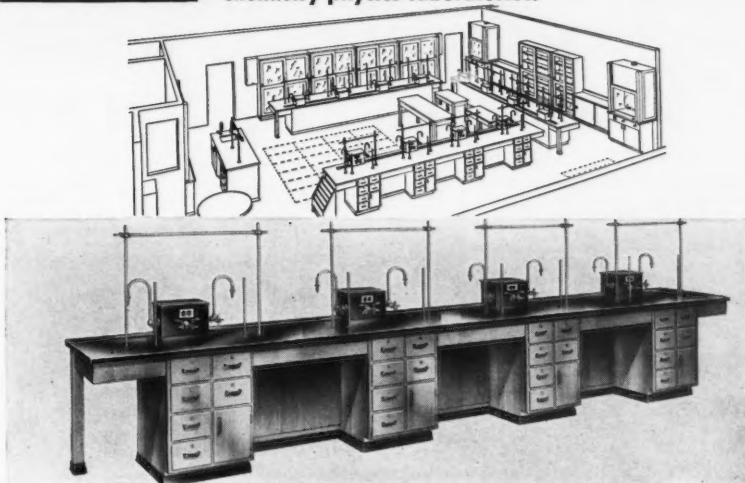
Rev. Robert J. Henle, S.J., dean of the graduate school of St. Louis University, has been elected president of the Philosophy of Education Society. He will serve as president for one year. He succeeds B. Othanel Smith, professor of education at the University of Illinois.

(Continued on page 24A)

Overcrowded  
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Here's another Kewaunee "Perimeter Planning" idea that "expands" existing space in combined chemistry-physics laboratories.



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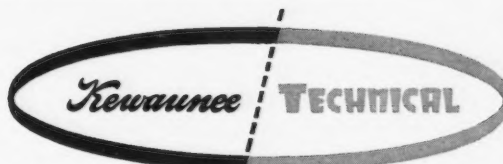
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## Catholic Education News

(Continued from page 23A)

### Ecuador Education Post

Brother H. Patrick, F.S.C., chairman of the modern language department at St. Mary's College, Winona, Minn., has been granted a one-year leave of absence to serve as an exchange professor in Gyayaquil, Ecuador. He will teach at the Christian Brothers' Senior High School and Junior College there. Replacing Brother Patrick at St. Mary's will be Brother Adolpho, F.S.C., a member of the faculty of Gyayaquil school.

### Head of Russian Center

Rev. Paul Mailleux, S.J., who directed a school for sons of Russian emigrants in Paris, is the new director of the Russian Center at Fordham University. He succeeds Rev. Feodor Wilcox. Father Mailleux will head the Byzantine Rite Jesuit Community at the center which is dedicated to fostering mutual understanding between Christian East and West.

### Nun in "Who's Who"

Sister Mary Joanna, O.P., a member of St. Mary's Dominican College faculty, New Orleans, has been honored with listing in *Who's Who in the South and Southwest*. Sister Mary Joanna is the author and director

of many pageants, dramatic skits, plays and variety programs and has collaborated on numerous radio and television shows in which her students have participated. She has served on a committee of the speech education department of Louisiana State university in formulating a course of study in speech for the Louisiana schools, and has acted as chairman, vice-chairman, secretary and program director for the speech section of the Louisiana College Conference.

### Mental Health Director

Franciscan Father Cajetan Campbell has been elected to the board of directors of the New York State Society for Mental Health. Father Campbell is a faculty member of the sociology department of St. Bonaventure University, St. Bonaventure, N. Y. He is a past secretary of the Association of Mental Hospital Chaplains.

### DIOCESAN ACTIVITIES

#### Religion Courses Revised

The use of the catechism to teach religion to grade school children will be discontinued in the Archdiocese of St. Louis next fall and be replaced by a new method based on the liturgical year. Pupils will learn the doctrine of the Church according to the liturgy of the seasons. The teaching will be based on a handbook, *The Good News*, written by Sister Rose Therese, a primary teacher at St. Mary and Joseph School, St. Louis.

Announcement of the change was made by Rt. Rev. Monsignor James E. Hoflich, superintendent of archdiocesan elementary schools, at the annual teachers institute held in St. Louis, April 15-16. Msgr. Hoflich said, "We are revising our religious courses in order to meet the thought of the Church." He explained that the new method was in use in the early days of the Church but a catechism by St. Peter Canisius was adopted to counteract a catechism that was introduced by Martin Luther at the time of the Protestant Reformation.

#### CCD Program Grows

More than 100,000 Catholics in the Archdiocese of Hartford received religious instructions through the Confraternity of Christian Doctrine program during the past year. Of the grand total of 101,543, some 93,000 were pupils attending public elementary and high schools. These figures were released by Rt. Rev. Msgr. John P. Wodarski, archdiocesan CCD director. He noted in the report that 8225 receiving instructions were either of pre-school or post-school age. This is an increase of 1177 over the previous year.

### COLLEGES & UNIVERSITIES

#### Summer Workshops Planned

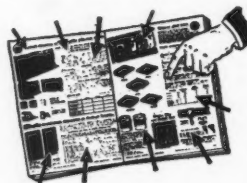
Five workshops, each concerned with a special phase of education, will be conducted at the Catholic University of America this summer. Scheduled for June 14 to 25 the workshops will cover college counseling and testing, the art of Christian living, speech correction, music skills, and the teaching and implementation of psychiatric-mental health nursing.

#### Reading Clinic

St. John's University, Brooklyn, N. Y., opened in February a weekly reading clinic designed to diagnose and correct reading problems. The clinic, which is held on Saturday mornings on the Long Island campus of the University at Hillcrest, Jamaica, functions through the graduate division of the school

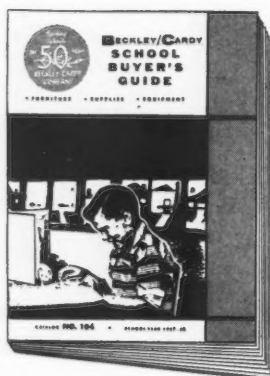
(Continued on page 26A)

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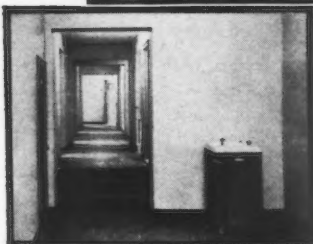
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## Catholic Education News

(Continued from page 24A)

of education. It stresses the reading problem as the teacher encounters it in the child and will also present it from the child's viewpoint.

### Curriculum Library

A new curriculum library which will include copies of all textbooks used in elementary and secondary schools, as well as other curriculum materials has been set up at the College of Mount Saint Vincent, Riverdale, N. Y., to assist students who are preparing to teach. The new collection, which also includes state syllabi curriculum bulletins, and periodicals on curriculum, will be used in conjunction with the teaching methods courses given at the college, enabling students to become familiar with most of the materials used in the future teaching of their subject.

### Heart Nursing Course

A heart disease nursing program will be started at the Catholic University of America in September. It will be financed by a \$96,000 grant from the National Heart Institute of the National Institute of Health. Because of its specialized nature, the program will be limited to about 10 nurses each year. It will provide nursing leaders with up-to-date findings in cardiac diseases. Nurses from various fields will be eligible for the program, which will lead to a master of science in nursing degree.

### Chemical Technology Program

The University of Dayton, Dayton, Ohio, will offer a program in chemical technology in its technical institute beginning in September. Designed to prepare students for technological services in chemical manufacturing plants and processing industries as well as for technician positions in chemical laboratories, the program will lead to an associate degree after two years of study. Specialized courses to be included in the new program will be an introduction to industrial chemistry, quantitative analysis, and inorganic, organic, physical, and applied chemistry.

### New Summer Courses

A course in the administration of Catholic schools for principals is being offered at Gonzaga University summer school, Spokane, Washington, beginning June 17. It will be conducted by Rev. Christopher McConnell, S.J., a principal for 20 years.

The University of Notre Dame Summer School has announced it will hold courses leading to a master's degree in correctional administration. The program is designed to prepare male college graduates for careers with probation, parole, and prison systems.

Special adult education courses in the life of Christ, conversational French, Spanish, and German, landscape drawing and painting will be given by Fordham University's school of general studies during May and June.

### College's Freshman Lectures Televised

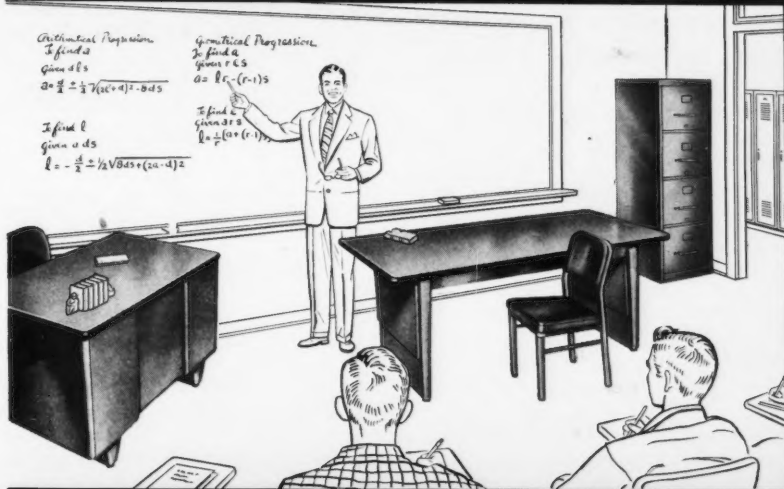
Detroit University, next year will inaugurate a plan to give its freshmen the opportunity of attending lectures from their easy chairs at home. Rev. Celestine J. Steiner, university president recently announced that by December, 1957, the university will beam the lecture

(Continued on page 28A)

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## Catholic Education News

(Continued from page 26A)

and demonstration portions of all its first-year courses to students over educational television station WTVB. Three evening division courses, normally offered on campus to freshmen also will be telecast. In both instances a fee will be charged and credit will be given. But, Father Steiner said, TV will not be a substitute for examinations, laboratory classes, and discussion periods, all of which will be held on the campus.

The reasons Father Steiner gave for turning to television are the shortage of top quality professors to teach all students, "the cry of public educators for more tax money to expand their facilities," and the "educational climate" which demands that every qualified high school graduate have the chance to attend college.

### Paying for One's Education

Speaking at the midyear commencement, Very Rev. Paul C. Reinert, S.J., president of St. Louis University, observed that each student had actually received a subsidy, including the part of the actual cost not covered by tuition and also that contributed by the professors through low salaries. "Why not charge the full and actual cost?" he asked. Instead of \$600 per year, why not charge \$1,000, which would be short of but close to the actual cost?

He noted that "any solution to the inequity in teachers' salaries should not make it impossible for the boy or girl with ability and ambition to go to college in spite of limited personal or family financial resources."

He suggested that a student who could not pay the total amount of tuition while in school could be asked to sign a note signifying a moral obligation to pay the remainder after graduation.

### Atomic Course

"Education for Teaching in Atomic Energy" is the title of a course recently introduced in the graduate department of education at Fairfield University, Fairfield, Conn. Designed for science teachers in grades 7-12, the course will be conducted by Robert W. Shackleton, consultant to institutes on nuclear science and radiological monitoring and faculty member of a Fairfield high school. A geiger counter has been provided for the course by the Atomic Energy Commission.

### New History Course

Trinity College, Washington, D. C., will begin an American Studies program this summer. Six guest lecturers will be invited to teach refresher courses in American studies to selected teachers of American history from schools in various parts of the country. The program will be financed by a \$9,000 grant from the Coe Foundation named for the late William R. Coe, who stated that his purpose was to provide a positive method of meeting the contemporary threats to the American way of life.

### Elementary Spanish Course

The Spanish department at the College of St. Elizabeth, Convent Station, N. J., is experimenting this year in teaching the language to youngsters at St. Vincent's grade school, Madison, N. J.

### MEETINGS

#### 1957 Liturgical Week

The Benedictine Abbey of St. John at

(Concluded on page 31A)

## Georgetown University SUMMER SCHOOL

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## Catholic Education News

(Concluded from page 28A)

Collegeville, Minn., will be host to the eighteenth national Liturgical Week, August 19-22, under the patronage of the Most Rev. Peter W. Bartholome, Bishop of St. Cloud. Rev. Colman Barry, O.S.B., of St. John's Abbey is serving as chairman of the committee in charge of making local arrangements. The theme will be "Liturgy and Education." A new feature will be sixteen workshops, each of which will function at the afternoon session on Tuesday, Wednesday, and Thursday.

### Child Bureau Congress

The Sixth World Congress of the International Catholic Child Bureau will be held at the University of Montreal, September 2-6. Thirty-two countries will be represented by 700 delegates. The organization's aim is the study of the problems in all its aspects.

### Science Conference

More than 750 students from 100 colleges and universities east of the Mississippi River met recently at Georgetown University, Washington, D. C. The occasion was the Eastern Colleges Science Conference. Purpose of the meeting was to encourage undergraduate research and to give students an opportunity to publish scientific papers. Included in the program were tours of many of Washington's outstanding scientific and medical institutions.

### Business Education Convention

"Business education under Catholic auspices, for Catholic purposes and for apostolic ends can fill a definite need in our nation," Rev. John F. Davis told educators attending the Catholic Business Education Convention held recently at Assumption College, Worcester, Mass. "The moral conscience gained under Catholic education," said Father Davis, "will give our students an integrity, an honesty, a complete lack of duplicity, and a refreshing candor. Whether we shall have a steady flow into our business world of wise, liberally educated people with creativity and a sense of moral values which the future demands, or whether we shall have a paralyzing flow of skilled opportunists, time servers, and educated fools, depends wholly upon the zeal which guides our efforts," he concluded.

### COMING CONVENTIONS

**June 10-14. Colorado Vocational Association.** Colorado State University, Fort Collins, Colo. President: Fred Ricks, Fort Morgan, Colo.

**July 7-12. National Conference of the American Association of Rehabilitation Therapists.** Conrad-Hilton Hotel, Chicago, Ill. Secretary: Cecil W. Parham, 11 Waverly Court, Beverly Hills, Asheville, N. C.

**July 9-13. Pelican State Vocational Association.** Southern University, Baton Rouge, La. Secretary: C. H. Chapman, Southern University, Baton Rouge, La.

**July 21-24. National Audio-Visual Convention and Trade Show.** Morrison Hotel, Chicago, Ill. Secretary: Don White, 2540 Eastwood Avenue, Evanston, Ill.

**July 22-25. Christian Brothers Education Association.** La Salle College, Philadelphia, Pa. Secretary: Brother S. Albert, F.S.C., St. Michael's College, Sante Fe, N. Mex.

**July 28-Aug. 2. International Graphic Arts Education Association.** Rochester Institute of Technology, Rochester, N. Y. Secretary: Sam M. Bart, 5728 Connecticut Ave., N.W., Washington 15, D. C.

# Smart Girls

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## IN THE SISTER'S

### Shopping Bag

If only one symbol could be chosen to represent a nun at a convention, it would be a well-stuffed shopping bag, crammed with the free literature, brochures, books, and samples furnished by obliging exhibitors. Although priests and brothers also "freeload" on literature and samples, they rarely appear as heavily laden as the good sister who is "bringing it all back to Mother Superior" or exercising her seldom-used talent for shopping.

But whatever the psychological reasons for collecting literature, some 10,000 NCEA visitors had a marvelous array of products and services to choose from at the almost 400 exhibits that filled the basement halls of the Milwaukee Auditorium and Arena. Unfortunately only a few can be highlighted in this issue but others will be reported in greater detail in future issues.

### School Furniture

Shown for the first time at the NCEA convention was the modular desk by Royal Metal Mfg. Co., Chicago. The desk consists of various detached units: basic table tops, legs, a three-drawer pedestal, bookcase, knee-hole drawer, etc. These parts can be assembled at the convenience of the user who may prefer drawers on the right or left side, a bookcase on the front or side, for example. The basic frame comes in three heights. Its functional modern design is especially suitable for school dormitories, teacher or office desks. The desk can also be fastened to the walls in a cantilever manner that simplifies floor maintenance.



Pictured above is the new Art Desk by Royal Metal Mfg. Co. The tubular steel frame has a Fibersin or maple grained plastic top, 23 by 24 in. A double lock ratchet support adjusts to seven positions in addition to the closed flat surface. Ample paper receptacle and spacious drawer are provided. The pencil rail slides out of the way when not in use. Desk comes in salmon rose, wedgewood blue, sandalwood, turquoise, or gray.

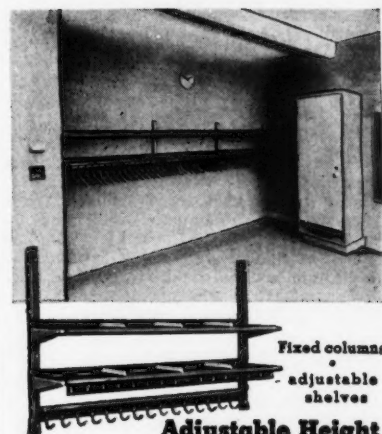
(For Further Details Circle Index Code 0189)

Remington Rand, New York City, a name almost synonymous with office machines, was emphasizing its new line of Trend color library furniture. The school library need no longer be a dark or gloomy study hall, for shelves and catalog cases are now available with attractive, easily cleaned pastel tops that harmonize with modern interiors.

(For Further Details Circle Index Code 0190)

A new desk for secondary students was revealed by General School Equipment Co., St. Paul, Minn. The pedestal desk with its sturdy base of 14 gauge tubing has a melamine plastic top, an optional side basket for books.

(Continued on page 36A)



Fixed columns  
adjustable  
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WALLMOUNTS**



**Schoolline®  
WARDROBE SYSTEMS**

Solve the pupil wraps problem efficiently with Wallmount Coat and Hat Racks. Mount on any available wall space. Hat shelves and hanger bar adjustable on permanently attached columns to height for any age group. Double hat shelves and double row of spaced coat hooks accommodate 6 pupils per running foot. Basic 3' 2" or 4' 2" units interlock to make continuous racks to fit any space or capacity requirements.

### OTHER Schoolline® UNITS



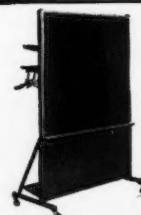
#### CHALKROBE®

Dual-purpose wardrobe rack. Provides two 4 ft. hat shelves, 4 ft. Hook and Hanger rails for coats adjustable in height to all age groups. 4 ft. overshoe shelf. And, on other side a 50" x 48" chalkboard. Portable or stationary.



#### CORKROBE®

Identical to Chalkrobe but with pin-up cork board instead of "Chalkboard". These units permit complete flexibility in use of floor space. Can be anchored to floor, or wheeled about on casters. Hold wraps out of the way in orderly and efficient manner.



#### CLOSURE UNITS

With closure panels (as original equipment or add-on units) Chalkrobe and Corkrobe units serve as flexible room dividers, movable walls or screens. Widely used to enclose temporary class rooms, to "build" cloak rooms, meeting rooms, etc.



#### OVERSHOE RACKS

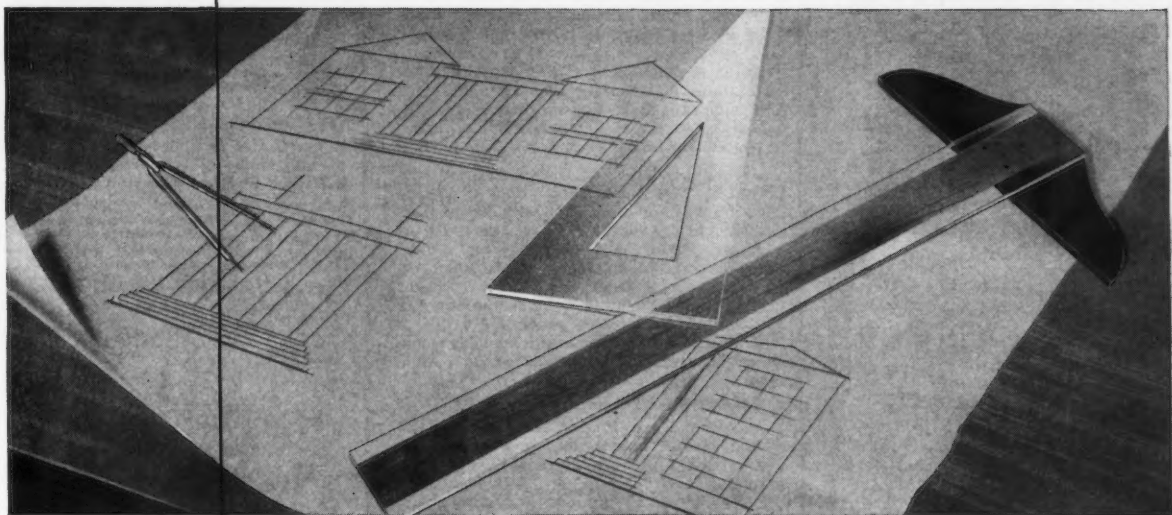
Matching units for Wallmount. Keep overshoes off-the-floor in an orderly manner.

Write for "Schoolline" Catalog SL-28

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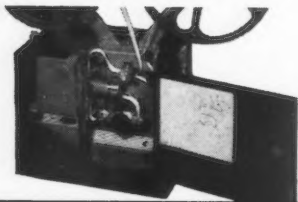


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Manufacturers of: Chalkboard • Chalk • Erasers • Art Material • Maps • Globes

## Shopping Bag

(Continued from page 32A)

The desk offers built-in posture control and plenty of leg room. Low-cost, it is available in three heights: 16, 17, or 18 in. The manufacturer recommends ordering various colors in bases or baskets as a way of color-keying the different desk heights throughout the school.

(For Further Details Circle Index Code 0191)

Revolving surface chalk boards were displayed by New York Silicate Book Slate Co., Inc., New York City. The flexible surfaces revolve on a wooden frame at the touch of a finger. Particularly adaptable for use in multi-purpose rooms, the boards come in wall cases or portable units, with green or black surface panels, in a number of heights and widths. Replaceable panels are available with special rulings for music, bookkeeping, or graph work, with cinema screen or outline maps.

(For Further Details Circle Index Code 0192)

American Desk Mfg. Co., Temple, Tex., offered several new products. There was a new plastic table suitable for classroom or office use. A new plastic pew with foam rubber, nylon fabric cushions and kneelers is available in 54 colors and in various lengths without any division supports. The third offering is a new teacher's chair, 17 in. high on four casters and with foam rubber cushions. The latter closely resembles the comfortable and maneuverable stenographer's chair.

(For Further Details Circle Index Code 0193)

The Converta bench will convert a lunchroom into an auditorium in seconds, according to the Converta Sales Co., Arlington, Va. This table top and bench combination is designed for the multi-purpose room; bench and top fold together into a compact board for easy storage. When used as a table, it serves the cafeteria, study hall, or temporary classroom. The plastic table top can be adjusted at an angle to form the back of a comfortable auditorium bench. Unit is available with optional kneelers for converting bench into a pew.

(For Further Details Circle Index Code 0194)

### Teaching Aids

Two classroom teaching aids worth noting are the Reading Readiness Globe (see photograph) and the Pictorial Relief Map offered by A. J. Nystrom & Co., Chicago. Designed for use in the primary grades, the globe has names printed in the capital and small letters used in basic primary readers. It weighs only 26 oz. and is available with several different stands.

(For Further Details Circle Index Code 0195)



The new map of North America has hills shaded in color so the map appears to be in relief. Three supplementary maps at the bottom make possible the study of relationships between topography, annual rainfall,

(Concluded on page 38A)

## ANYONE CAN TEACH The TWO-OCTAVE SYMPHONET

(Self-instruction books provided make it possible for students to learn by themselves.)



**ALL THIS FOR \$1.50** (\$2.65 value)

★ Two-Octave Symphonet with detachable music holder (Value: \$1.00)

★ Five music books @ 25¢ each (Value: \$1.25)

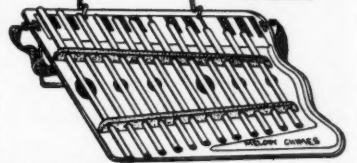
★ One Music Desk Stand (Value: 25¢)

**FREE:** A complete Symphonet Kit as above, with all piano parts, on a CASH ORDER of 10 or more Symphonet Kits. (Offer limited to ONE to a customer regardless of size of order.)

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**THE 12 TONE  
MELODY  
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**ALL THIS FOR \$2.00** (\$3.25 value)

★ The Melody Chimes (Value: \$2.00)

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The Symphonet and Chimes can be taught together for the five books provided with each instrument contain the same selections. Books are self-instructive and contain solos, duets and trios.

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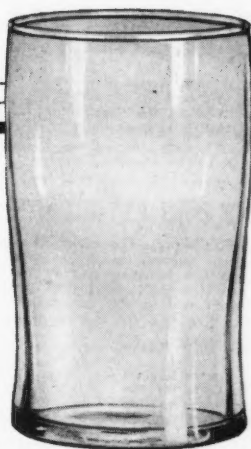
Only about one-third of our glasses are kept in service for more than a year. We like to serve our customers with sparkling clear tumblers, so we retire them from service after a comparatively short time. These retired glasses are then donated to various benevolent organizations -- so the tumblers actually serve two lifetimes.

Yet the average number of servings for each of 871 tumblers before retirement was 1,254 -- or only 6.1¢ per 1,000 servings. We are extremely satisfied with the results of our survey -- made possible by Libbey Heat-Treated DATED Glassware.

Sincerely yours

*Frank O. Russell*

President



HT-1810  
9-ounce tumbler

At right, Libbey Heat-Treated DATED Glassware is being easily checked in S&W Cafeteria by the Heat-Treated mark on the bottom of every glass.



Restaurant operators throughout the country have proved to themselves the economy of Libbey Heat-Treated DATED Glassware.

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You can easily check your own glasses. The Heat-Treated mark on the bottom of each tumbler indicates date of manufacture—left number shows year and right shows quarter. Add up the number of servings to see the economy of Libbey Heat-Treated DATED Glassware—backed by the guarantee: "A new glass if the rim of a Libbey 'Safedge' ever chips."

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